



**A MONTHLY MAGAZINE DEVOTED  
TO PRACTICAL CHRISTIANITY**

**JULY, 1907**

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## CONTINUOUS LIFE

IMELDA OCTAVIA SHANKLIN

Man is mind, not matter; he is spirit, not sense. Life is consciousness, the successive mental states the individual mind exercises.

Mind may attach to things. The profligate turns his thoughts to sensuous revels; the philosopher engages in considerations of a more exalted character. Our physical scientist tells us in effect that the oriental teaching is correct in declaring visibilities to be illusions. In the absence of the physical ear there would be no sound, though worlds should rush together with an impingement that would strike fire to the universe. In the absence of the physical eye there is no light, while sun and star flame through the sky. When man is so unattached to things of sense as to be entirely oblivious to them, he has ascended to the Father and has returned to the glory which he knew before the world was. Not until this is accomplished is man free from the specters of illusion.

The mind stamps its character upon things. As the noisome dungeon penetrates the ground many feet below the house which has a skylight looking out upon the firmament, so the mind of man has many degrees of realization. One man strives to win money; another colors canvases. The thought of each is intent upon its quest. The financier thinks of unimpeachable securities, the artist dreams of changeful lights in opalescent skies.

Life has two sides — the visible and the invisible. The visible side is that on which man moves, a visible object among visible objects. The invisible side is the thought side, the mental energies that produce effects in the world of forms. As being, man is mind only; as individuality, he is both mind and effect of mind force.

In order to distinguish the plane of occupation we have built into our vocabulary the word "death" to express the idea of life functioning wholly on the invisible from the view point of the physical. As the spiritual eye does not see the formed object, so the physical eye does not operate beyond its own range.

Where the mind is, there is man. Jesus Christ said, "I and my Father are one." This he said while yet functioning through a physical body. The teaching here clearly is that life and associations are mental, therefore not dependent upon place; that time and place are mere relations of sense; that God pervades the universe; that all life is one. In another instance he announced, "And now I am no more in the world." When he made this assertion he was still caring for the physical body after the manner of man. The argument plainly is that we are in the realm to which the thought attaches.

Those who withdraw from a visible association with the world do not withdraw from their own sphere of consciousness. When my friend goes to Europe I do not say he is dead. I do not see him; but because he can write and I read, I receive intelligent communications from him. When my friend goes out of the body I do not say he is dead. I do not see him, but I know that mind is as eternal as God, and in this knowledge I have the assurance that my friend lives, and in his changed relations proceeds to work out his destiny.

The transition from the visible to the invisible does not transform the individual nor fix him in an arbi-



trary state. The belief that either transformation or fixity is a result of the change is not the product of reason or an analysis of mind action. A selfish priesthood has instilled this idea into the popular mind, but no reputable religion makes the claim. Jesus was far from proclaiming it. To the thief on the cross he said, "This day shalt thou be with me in paradise." Jesus yielded up the ghost before the soldiers came to break the legs of the other. It is taught that Jesus ascended to a geographical heaven more than forty days after this declaration was made, and that he sat down on a material throne and has been loafing there ever since. If this could be true, he and the thief were together in paradise because of their like-mindedness. The transformation came to the thief before transition. The Emmaus road, the fish broiling on the coals, the ascension, show progress, not fixedness.

Life ascends by remembering what we are, not by what we or some other one has been. The mental quickening called "conversion" is sometimes a desire to escape the consequences of past living; sometimes it is the conscious culmination of an unperceived spiritual growth. It is often a mighty impetus in the right direction, but it cannot free the individual from the long train of past thinking. The inner mind knows the impossibility of instantaneous freeing, and does not reach for such.

In the kindergarten days of man a representative object was needed, so his teachers drew him two pictures to express the alternatives of conduct. One picture they named "heaven," the other was christened "hell." Theology has warped the mind of the race by insisting on literal places, and material, physical bliss or suffering as attendant upon these respective localities. The unavoidable result has been that there is a widespread belief of space separation between the visible and invisible sides of life. Scripture does not warrant this conclusion.

Not one of us knows a better world than this. Those who know of higher worlds also know that those higher worlds have no relation to space. Not one of us knows a better body than he now has. Those who vision the spiritual body know it is not attained by desertion of the physical body, but by a transmutation of the physical atom into energy.

For all the songs celebrating golden Jerusalem and pearl-gated walls, the mind clings to the kitchen fire and the back stile. There is the logic of order in this. The ego that propels a physical body and sustains it with physical food is too far down the class of life to pass to the head and hold his honors. Not until the mind frees itself from every longing for the things of the formed world will it be able to sever connections with that world. This freeing is a growth, not a spurt.

The mother who withdraws and leaves her little ones; the loving child whose animating hope was the easement of the home condition; the sculptor with his half-hewn block standing as his hand left it—to what heaven could these go, forgetting the heart's wish? It is beyond nature that any should be happy in a strange land, suddenly disassociated from the deep-loved object. It is beyond God that a work should stand forever incomplete. Those who have withdrawn from the body are beyond the testimony of sense, hence are not known to those who wear the flesh as a veil. It is the unreason of sorrow to mourn them as departed. They cannot go, for there is no place to which they can depart. Here is life. Here is our field; the harvest of which has scarcely reached the stage of germination. That this is the best world we know, or believe we know, is testified by our willingness to continue in it. We ungenerously try to banish our friends to a theoretical realm, the vague world of a conventional heaven. How chimerical is that heaven is attested by the fact that not one au-

thentic witness has returned to tell us of its delights. This spectral land of a future bliss is the ideal of the mental tendency to procrastination. The soul knows the barrenness of the speculation, and draws back. The parent cannot drive his child into the unknown night. He may advise, even command, but the little one shrinks back into the home light, and clings, weeping, to the hand that would thrust it forward. Speculation riots, but the soul knows. Here or nowhere is heaven. Here or nowhere is life

Persons who have lost a hand or foot frequently experience a consciousness of the missing member. This is the soul-mind that attaches to body, place and things. The consciousness of parts that have been severed from the body evidences that man is a composite mentality. The mind knows the limb is there, even though the knowledge is not ratified by the senses. This is surety that mind is subject to itself, not to the effects it has constructed.

Following the logic of the case there arises the query as to why any should withdraw. The experience is the result of the unenlightened mind seeking to free itself of the senses. Man has built up a universe which he calls "materiality"; this materiality he draws across his vision, shutting out Spirit. Vaguely he apprehends his real nature, and blindly he struggles to attain it. He has trained his conscious mind to believe that laying aside the physical body severs connection with the physical universe.

The real mind recognizes continuous life. The fictitious mind declares for death as a means of life. The fallacy of this belief is nearly always shown when the theory is put to test. The thought held in mind will objectify, and man lays down his body. Not without a protest is the change accomplished. The conscious mind turns from the force it has established. It cries for pills and plasters; it howls to its gods to deliver it from the bliss it has delineated in song and

homily. Theory has become stronger than the memory of being; the wheel of life turns, and the part that has been submerged arises into air.

Not until the multitude of sub-conscious creations have been set free in the universal shall man sever his connection with the formed world. Those whom men say are dead steadfastly live, and are working in their spheres to redeem the mentality of the race. As the universe is one, so is life one. As our earth is composed of land, water and gas, so is life manifesting on different planes; and as the earth is one substance, so is life a unit.

Jesus Christ said, "In my Father's house are many mansions." There are mansions whose walls the eye of sense cannot penetrate. Let us not take our ignorance as the finality, and let not the blind say they themselves are not seen. That which we are is not visibility, and our mental world ranges from essential Spirit to the adamant of matter.

The heart recognizes its home, and the naked soul does not fare forth into the unknown. Instead, it tarries at its lesson, attaining here and remembering there until the holden eyes are fully opened. Life is a co-operative enterprise, in which Divine Mind said, "I will furnish the capital; see you to the increase." Individual mind covenants, "When I call in my investments I will render both capital and interest." God is not less true than man. If there are times when we would snifle over our contract it is because we see in Frankenstein the fate our fears present. At the center we are stanch. We are the same stuff as Diety, and when the voice from the Heights calls, "Lo, I tarry," we wave a cheery hand and shout back, "Coming!"

As we proceed, we cancel all the obligations we have assumed. We built enstrangement, and we will dissolve it. We built separation, and we will annul

it. We built space and peopled it, and we will involve that which we have evolved.

Those who dwell in matter shall resolve their universe into Spirit; those who walk the moonlit plains of the astral shall consume their shadows in the undimmed effulgence. The worlds man has constructed by cycles of differentiated thinking he shall redeem to spirituality before one Son of God shall ascend to the heavens of the Absolute.

All that have been now are, and are present in the "here" of consciousness. "My Father worketh hitherto, and I work." When I have made my world one with God's world of Spirit, I shall be free from forms. Until that consummation, I shall not slack my effort.

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The only real thing in life is thought. The Rock of Gibraltar seems real, but it is only real to you, BECAUSE YOU SEE IT AND THINK OF IT. If you should bump your head against it the reality would not be in the rock or in the bump, but in the feeling in your head, and the angry thought arising.

The thunder and the earthquake are real only because of the thunder and earthquake THOUGHT in the mind that perceives the phenomena.

Millions of men have lived and died on this earth, and all that is left of them is their THOUGHTS written in laws, in poems, in pictures, in statues, in architecture, in better civilization.—*New York American*.

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It may not be on the mountain's height,  
Or over the stormy sea;  
It may not be at the battle's front,  
My Lord will have need of me.

But if by a still small voice he calls  
To paths that I do not know,  
I'll answer, "Dear Lord, with my hand in thine  
I'll go where you want me to go."

—MARY BROWN.

## ABOUT "PRACTICAL CHRISTIANITY."

Students are asking what relation this teaching bears to Christian Science, Mental Science, Theosophy, and Orthodox Christianity, and where we get our authority.

Religion is natural to man. The religious nature has always been considered first and highest in man's constitution. Every man has a religion of some sort, and in his extremity he calls upon his God. In the exercise of his inherent freedom of choice, man selects that form of religious belief that best suits him, or meets his needs, and there are all kinds of religions in consequence, because man really makes his own religious belief. Fundamentally, there is but one religion, but many interpretations of it. In the Divine economy every man is free to form his own concept of God, and his relation to Him. This constitutes religion.

Every man should reason out his own religion, and adjust himself to it. In this way he becomes acquainted with his Source, and learns the law of his being. If he adopts the religion which another has formulated, he is memorizing instead of unfolding from within. The law of right development for the soul is individualism. God is personal to every one of us, and we must know Him intimately before we can be truly religious. This, then, requires that we shall adopt the course that will most speedily open our souls to this individual acquaintance with the Most High, and the system of religious training that will "show us the Father" is the one we should seek. Jesus said, "He who hath seen me hath seen the Father," and, "The Kingdom of God is within you."

Thus Jesus of Nazareth is the type of man we

should follow in our search for God. He was thoroughly individual and independent in his religious views. He proclaimed his own understanding, and asserted his freedom and right to do what his highest reason told him was true, regardless of the standards of the Hebrew church. When the Hebrew Scriptures corroborated his position he quoted from them, but he as often acted in direct opposition to their teaching; and when the Pharisees refused to receive the *living word* which proceeded forth from him, he said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." It is clearly idol worship — bowing down to graven images — to search any religious writing, expecting through it to find the Word of the Spirit, which is revealed in its original purity to all who faithfully seek it in Spirit. Thus the proclamation of Jesus was, "When the Spirit of truth is come he will lead you into all truth."

It is universally admitted that Jesus Christ is the greatest teacher of all the ages, and from a religious standpoint his doctrine far surpasses that of any other. It covers the whole earth, and is now accepted by intelligent people everywhere. It appeals to the religious and moral natures of all who are trying to do right, and those who follow the teachings get the fruits, and thus demonstrate that it is founded in Truth. As Practical Christians we follow Jesus the Christ, and our whole aim is to do as he did, and draw from the same great Universal Fount. In doing this, we find that we conform closely to the doctrine of the Christian church, yet, not being trammelled by external rules of church worship, we open our spiritual natures to the inner, or esoteric, side of Jesus' doctrine. We find that there is an occult, or inner, teaching in Christianity, which those who look upon it in its historical light only, are ignorant of. Yet we do not put aside the historical part, but seek to join

the within and the without, and make of them a perfect whole. We accept Christ in his spiritual nature, that is, his Divinity, and the ideas which he promulgated as the saving power that is redeeming the race from the effect of the transgressed law. We believe that Jesus Christ was everything that he proclaimed. We do not, however, forget that we are following him, and do as he did. He said, "Ye shall do these things and greater." We do not worship his personality, but seek through him to find the Principle, or Father, who dwells within every one of us. "In Him we live, move and have our being," and He lives, moves and has His being in us.

It is not the object of our work to build up another sect or to establish churches. We come, as John the Baptist came, crying, "Make straight the way of the Lord." The church must eventually accept the doctrine of complete regeneration of both soul and body. We propose to establish schools for the purpose of instructing Christians in this esoteric part of Jesus Christ's religion. We are not working in opposition to the Christian church, but in harmony with it. We recognize that in every church organization there are a few who are in the Spirit and understand, though it be "through a glass darkly," the real character of Christianity. Consequently, Primitive or Practical Christianity, as we teach it, is in perfect harmony with the accepted religion of the Christian world.

By many of those not acquainted with the distinctions of metaphysical thought, we are classed with Christian Scientists because we do healing. But we are radically different from them in nearly all of our expositions of Truth, and it is an error to class us with them in any way, except in the fundamental perceptions of the being of God, which are common to all religions. Christian Science teaches that God does not dwell in man, but is "reflected" into him. We hold that this limits the all-pervading Spirit of



God, and is in direct opposition to the teaching of Jesus Christ, who, in several places in the Scriptures, affirmed the Kingdom of God to be *within* man. He said the Father was within him.

Christian Science teaches that the body is the creation of mortal mind, consequently mortal error. Yet through the power of the Spirit they heal the body. This is an inconsistency which has no place in our doctrine. We hold with Paul that the body is the temple of God. Jesus' teaching faithfully followed will give us the same power and dominion over this temple that he had over his body, and we can say with him, "I can take it up and lay it down." We are not to put off this redemption to some future time, when we shall become strong, but are to realize that God is always with us, and that the power to overcome the errors of the carnal mind is indwelling, and an integral part of the constitution of man. The Scripture says that God created man in His "image and likeness," and gave him dominion over all things in the beginning. "For we know that the whole creation groaneth and travaileth in pain together until now . . . waiting for our adoption, to wit, the redemption of our body." (Romans 8:22, 23.)

Thus it will be seen that our teaching differs from Christian Science and we should not be confounded with that sect because we do healing. We do not claim to do the healing—it is done by the Father. "It is not I, but the Father within me, he doeth the works." If the Father does the healing, He knows what the compensation should be, and we proclaim Him as our resource, letting the people give as they are moved. "Freely ye have received; freely give." We rejoice in and accept gladly the good that is set forth by Christian Science, and all religious doctrines, but we do not follow them, nor are we borrowers of their teachings. The Spirit of Truth is our teacher, and we look to that source alone for our authority.

Christian Science instructs its followers to pay no attention to diet or hygiene, while we give special study to pure foods, and indorse the general hygienic rules laid down by the progressive scientists of the day. The Spirit of Truth reveals to us that the character of food substance makes a great difference in body building. Jesus did not say, "Take no *thought* . . . what ye shall eat or what ye shall drink," but according to the Revised Version, he did say, "Be ye not *anxious* what ye shall eat," etc.

We have closely followed the guidance of the Spirit of Truth, and on all points proclaimed boldly the instructions given to us. Much of what has thus come to us has been found to be in the teachings of the various religious and metaphysical cults, and we have been classed with nearly all of them because of this apparent indorsement of their doctrines.

It was revealed to us that the soul did not die with the dissolution of the body, but continued to exist as an entity in a body on another plane of consciousness, and under certain conditions could communicate with those in the flesh body. For declaring this phenomenal fact, we have been called Spiritualists. Yet we do not indorse the philosophical teachings of that cult, and consider mediumship a direct violation of the law of spiritual development.

Then again, it was revealed to us that those same so-called spirits went through a second death and lost that body in which they lived for a season; then the Ego, with its desires for further expression, was born into another flesh body; and that this process was repeated over and over again, until the soul awoke to the Christ-consciousness and overcame death. For this teaching we have been called Theosophists. But we differ radically from the Theosophical schools in our practice. The Spirit shows us that the law of Karma, by which the Theosophists lay great store, endures only so long as the Ego submits to it. Thus it is not

necessary to suffer much penance in many incarnations for the errors of the past, but through the Christ power one may dissolve the thought energies that are carrying those errors, and start anew. Theosophy teaches that it is dangerous to do this. Yet we have the example of Jesus, who they admit was a very great adept, dissolving these sins in a large way. He taught that the Christ-man was greater than all the personalities through which the Ego had passed, in Matthew 16:13, where he asks his disciples, "Who do men say that the Son of man is?" "Some say John the Baptist; some say Elijah, and others Jeremiah, or one of the prophets," they replied. "But who say ye that I am?" Peter discerned the true Ego, and said, "Thou art the Christ, the Son of the living God." Upon this foundation and power men are to build the true "church," or temple, which means the body; and the promise is that whatever they "bind," or affirm, on the lower shall be bound on the higher, and whatever they "loose," or deny, in the lower, shall be loosed in the higher.

The comparisons which we have made between the doctrine we promulgate and that of other schools are not in a spirit of condemnation or disparagement of their teachings. We are asked to explain the difference between ours and theirs, and we have here set them forth in a spirit of fairness.

We know that every movement that has for its object the upliftment of humanity has good at its foundation. The seamless garment of Truth is found in even very external and worldly philanthropies.

We do, however, most radically protest against the Phariseeism that seeks to find eternal life in its little scripture, and condemns everybody that differs from it or refuses to receive it as the last and highest revelation of God. Inspiration and revelation did not cease with the four Gospels; Paul had view-points of his own. Luther was not intimidated by the cry of "here-

tic and devil," neither did John Wesley let the denunciation of the church institution deter him from expressing his revelation.

So in our day, there are a surprising lot of prophets and inspired ones proclaiming what God has revealed to them, and we should not fear to hear their message. Those who wish to make a trust of their religious system, will tell you that all the others are "spurious" or evil, satanic in some respect, and try to scare you into their syndicate. The timid and fearful are being coerced and bound in mental fetters by these tools of a false system, but the independent souls are standing for liberty, and will surely win in the end. "Where Christ is there is liberty." Jesus Christ was a radical individualist. He protested against the theology of his time, and he protests as vigorously today against the theology which has been built up on his teachings as a foundation.

Moses said to the children of Israel in the wilderness, "Go forward." This onward movement pertains to every department of human development, religion included. Jesus Christ proclaimed and demonstrated the ability of man to overcome death, but his words on this point slumbered for nearly two thousand years, until now the New Thought of God, and man's relation to the law of life, make imperative perpetual living, and those who are true to the logic of Being, cannot evade the conclusion. So what was demonstrated by one man in Galilee has suddenly been presented as a possibility for all men, and it is found to be the essential and pivotal doctrine of the Christian religion. The last enemy to be overcome is death. "If Christ hath not been raised, your faith is vain."

[Revised and republished by request. — ED.]

## FAITH VS. PESSIMISM

GERARD SMITH

Pessimism implies a disbelief in the justice and equity of an all-just God. It invites, nay, it proclaims a weakness, which is fatal. To be pessimistic, is to be of doubtful spirit, and the history of mankind proves that a doubtful commander has ever been a loser. To be optimistic in the face of the most discouraging conditions is not alone to deny the possibility of defeat, but by its very essence it calls for victory, and brings it to pass. Washington at Valley Forge had every reason to doubt that victory could ever come. His troops were discouraged and disheartened. They lacked the barest comforts considered necessary to human existence. Congress, far from expending its energy to aid him, was wasting that energy in forming cabals to oust him, denying his every request for help of any sort. Great man that he was, he carried his burden to the feet of his Maker, kneeling in the snow of the wilderness. His faith was supreme, it was put to supreme test, and his Father answered at Yorktown. We sing his praises, generations yet unborn will sing them in increasing number, but back of it all is the patent truth, plain as the noon-day sun, that Washington conquered because: 1st he had an unshakable faith in the righteousness of the cause; 2nd, He founded that faith upon the immovable rock of faith in God.

Despite the examples we reviewed, despite the injustice we daily see evidenced in all walks of life, no human soul can go down to defeat if that soul do possess an unshakable faith that it must triumph, and pins its faith to an everlasting belief in the justice, the love, the wisdom and goodness of God.

In my own career I have met with the most disheartening circumstances, but ever bright have I kept

the light of faith burning that all work together for good to them who love the Lord. Misfortunes come and misfortunes go as shower succeeds shower, but equally true the sunshine follows the sunshine. We have to learn that a great Father watches over us, and our faith must teach us to raise our heads above the miasma of pessimism that hovers about us, lifting them up into the rarified atmosphere of God's love and power. Genius will find its arena and commonplace its level. We cannot all be masters, but we can be worthy disciples of a great master and master ourselves, our conditions and our environment. Faith brings cheerfulness, cheerfulness begets courage and strength, these attributes overcome all obstacles and beget victory because they demand it. Faith is optimism, the antidote for pessimism which is a mental disease that eats away one's strength and courage and casts us upon the leeward shores of life, either a wreck or a drifting soul. Faith rides the seas, serene and calm. What though the winds blow, the seas rage? It is calm and possessed, for it is in the hands of the Maker of wind and storm. Will he forsake us? Not if we possess faith. "Behold I stand at the door and knock; if any man open I will come in and sup with him and he with me." No man can get in a rut, no man will stay in a rut, no man can be conquered by adverse circumstances, if in his own mentality there reside a strong, clear consciousness of the truth that God resides within us, and that He will not suffer us to fall unless we will it so. We are the masters of our fate.

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If we cannot find God in your house and in mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musing, I do not think we should discern him any more on the grass of Eden or beneath the moonlight of Gethsemane.—*James Martineau.*

NOT by might,  
nor by power,  
but by my Spirit.





# BIBLE LESSONS

• by Charles Fillmore •

(Texts from the Revised Version.)

## Lesson 3. July 21.

### THE TEN COMMANDMENTS—DUTIES TOWARD MEN.

Exodus 20:12-17.

12. Honour thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee.
13. Thou shalt do no murder.
14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbour.
17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

GOLDEN TEXT — *Thou shalt love thy neighbour as thyself.* — Leviticus 19:18.

Duties toward men and duties toward God go hand in hand. If men but knew it they could eliminate nine-tenths of their study and efforts to fulfill this law of righteousness, by establishing, first, a right relation between the individual and God.

Honor God and as the day follows the night you will honor your father. Think of the loving Father always with you, and your mother will never complain of your ingratitude or lack of loving obedience.

God is the life of all that lives. Whoever slays the temple of that life, with the thought that he is destroying life, is trying to kill God. "Who lives by the sword shall die by the sword." A destructive thought produces destruction in the one who generates it. "Thou shalt not kill," covers every phase of manifest life. If you want long life, protect the life about you in all its forms. Do not have anything to do with destructive thoughts in mind or in form. This carried to the ultimate will make you an abstainer from all food that has been wantonly killed.

It is the *thought* that counts. The destructive thought that goes out with the slaying of animals, and the terror and fear of death that invisibly vibrates through the flesh, is what makes the eating of killed things dangerous. Thus man is bound to protect life in order to protect himself. You may not be cruel enough to kill even an oyster, but the accumulated filth of that little scavenger of the sea will protest in your stomach and help along your nervousness.

Everybody knows the effect of adultery in its mortal sense, and never has a race been found so degraded as to ignore this innate law. It is implanted in the innermost recesses of the human mind, and woe be unto him who transgresses it. It was not necessary to write a scripture to call men's attention to the mortal law — it is the spiritual law that needs attention. It is the adulteration of Truth that makes possible the sense adulteration. The mixing of the Absolute and the relative, without proper discrimination and classification, is adultery. Judas was an adulterer in that he did not see the spiritual character of the Christ, but mixed it with temporal authority and commercialism.

Thus adultery is a very widespread sin, and the best of us, in our present understanding of the Law of Being, are not able to distinguish between the Absolute plane of consciousness and the relative. Jesus illustrated this by asking those without sin to cast the first stone at the guilty woman, and not one responded. Like he forgave this woman, the Lord forgives us our ignorant shortcomings, but the command, "Sin no more," is still ringing in our ears. Every sin brings its penalty.

Theodore Parker said that if the good deacons who confessed their sins in prayer-meeting told the truth they ought to be sent to state prison. The fact is, there is slight difference between the men in state prison and those free on the streets. The human

thought back of commercialism leads right up to stealing. Stealing is taking that which does not belong to you. Under the Divine Law, which is the only law, man has the right to use everything, but to possess nothing. Thus all claim of ownership is stealing in the sight of God. It is stealing to strive to get anything without giving an equivalent. If you make the getting of money a dominant object in your life you will eventually steal to satisfy it. Start with the proposition, "I am going to do the will of God," and your own will come to you.

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### Lesson 4. July 28.

THE GOLDEN CALF—Exodus 32:1-8, 30-35.

1. And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, that shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

2. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron.

4. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, that brought thee up out of the land of Egypt.

5. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, Tomorrow shall be a feast to Jehovah.

6. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7. And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves:

8. They have turned aside quickly out of the way which I commanded them: they have made a molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, that brought thee up out of the land of Egypt.

30. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make atonement for your sin.

31. And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33. And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34. And now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I visit, I will visit their sin upon them.

35. And Jehovah smote the people, because they made the calf, which Aaron made.

GOLDEN TEXT — *Little children, guard yourselves from idols.* — I. John 5:21

The Scripture narrative is that Moses went up into the mountain again to get the commandments in more permanent form, written on tables of stone. This going up into the mountain to receive the Divine Law represents the high, exalted state of mind one must attain before the inspiration of the Spirit can be received. Talking with God is based upon mental laws, which, once complied with, make the communion comparatively easy. But the mind must be put in right order before it can receive the thoughts of the mathematical God. "God is Spirit, and they that worship him must worship him in spirit and in truth." When the mind of man is filled with thoughts of materiality it cannot receive the *ideas* of Divine Mind, which are *spiritual*. If you want to communicate with the Great Absolute you must fill your mind with absolute ideas, then like will attract like, and your thought will blend with the thought of God, and the son will understand the Father.

Everyone who desires to grow in spirit should make daily pilgrimages to the mountain of Solitude. It is not necessary to go out of your room, simply go up in thought. Go into "the Silence," meditate, pray, affirm the presence and power of the Omnipotent Good always with you. This is a necessary mental discipline. A great preacher, Joseph Parker, said: "Every minister, every teacher, every believer needs periods of solitude and communing with God; away from the fray, the battle, the race, but receiving nourishment, nutriment, inspiration, comfort, and even words to express the divine thought. And com-

ing back from the mountain of contemplation he touches life with a steadier hand, and does his duty with a completer obedience and more radiant cheerfulness."

But don't stay on the mountain top too long to the neglect of the thoughts below; for if you do, they will seek another base of inspiration and make it their highest ideal, instead of the truth. 'This is the meaning of the making of the golden calf by Aaron, who represents the intellectual consciousness. The ears represent the obedience and receptivity of the mind, and the giving to Aaron of the jewels of the ears means that the ideals were poured out upon the intellect and the intellect concentrated them into a state of consciousness on the natural (calf) plane. This is idol worship and results in the materialization of the whole body.

When the intellect is the center of consciousness, and all the jewels of the mind are poured out upon it, not only one, but many golden calves, or material mental structures, are built up and bowed down to. The greatest of these in our day is the calf of gold, around which the people eat and drink and play, oft proclaiming, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt." There is a very widespread idea that it is through the power of money that man is developed from ignorance to wisdom. On every hand we hear people talking of the great good they could do to the race if they only had money to carry out their plans.

This is worshiping the golden calf—making material things greater than spiritual. This idea must be ground to powder in the mind, as Moses ground the golden calf, before the true method will be put into action. God is your sufficiency, and if you are willing to obey his law the way will open to you and all your plans be worked out in just the right way. But you may have to begin at the bottom of the ladder and go up round by round. The great work of the

Lord has always been done by those who were willing in the beginning to serve, as did Jesus, Paul and the long line of reformers, whose only capital was the Spirit of God.

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### Lesson 5. August 4.

THE TABERNACLE — Exodus 40:1-13, 34-38.

1. And Jehovah spake unto Moses, saying,
2. On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting.
3. And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the veil.
4. And thou shalt bring in the table, and set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
5. And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle.
6. And thou shalt set the altar of burnt offering before the door of the tabernacle of the tent of meeting.
7. And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein.
8. And thou shalt set up the court round about, and hang up the screen of the gate of the court.
9. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy.
10. And thou shalt anoint the altar of burnt offering, and all its vessels, and sanctify the altar: and the altar shall be most holy.
11. And thou shalt anoint the laver and its base, and sanctify it.
12. And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water.
13. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office.
34. Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.
35. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle.
36. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys:
37. But if the cloud were not taken up, then they journeyed not till the day that it was taken up.
38. For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

GOLDEN TEXT — *Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.* — Exodus 40:34.

The Tabernacle represents the temporal body of man. "The putting off my tabernacle cometh swiftly." II. Peter 1:14. It represents the temporary body as the temple does the regenerated, permanent body. In the wilderness of sense man worships God in a tent, or temporary, transitory state of mind, which makes a perishable body. Yet in this flimsy structure are all the furnishings of the great temple that followed. The outer structure was cloth, but the altar, laver, candlestick, ark of the covenant, and all the inner utensils were of gold and silver and precious woods. This means that the central functions of the body are enduring, and that it is the fleshly covering that is so perishable. When the Lord commanded the building of this temporary structure there was a promise of a permanent one. So the body of every man is the promise of an imperishable one, even the body of Christ.

But this temple, which Jesus could lay down or take up at will, was to be the inheritance of those who were faithful. Faith must also become substance. Before we can enter into the consciousness of an eternal body we must vitalize with our concentrated thought every part of the temporal body in its inner processes. The table that was to be set up represents the orderly appropriation of the daily needs, and the bringing in the candlestick and lighting the lamps thereof, is the establishing in the inner consciousness of the Divine Intelligence.

The golden altar for incense, the altar of the burnt offering, etc., are the establishing of permanent resolutions of purity, and covenants with the Higher Law of obedience and conformity thereto, though it cause daily sacrifices. The laver is the water cleansing of sin, which is mental denial.

The anointing oil is Divine Love, which makes all holy. "Love is the fulfilling of the Law." Aaron the High Priest, is the *I am*, who is sanctified and in-

vested with the holy garments, after denying away all impurity. The cloud of the Lord that hung over the tabernacle is the guiding consciousness that becomes a daily inspiration to those who have made the covenant or agreement to do the will of God. A new state of mind is developed that constantly goes before and makes easy the way.

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### Lesson 6. August 11.

#### THE SIN OF NADAB AND ABIHU — Leviticus 10:1-11.

1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them.

2. And there came both fire from before Jehovah, and devoured them, and they died before Jehovah.

3. Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp.

5. So they drew near, and carried them in their coats out of the camp; as Moses had said.

6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation; but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled.

7. And ye shall not go out from the door of the tent of meeting, lest ye die: for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.

8. And Jehovah spake unto Aaron, saying,

9. Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations:

10. And that ye may put difference between the holy and the common, and between the unclean and the clean;

11. And that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by the hand of Moses.

GOLDEN TEXT — *Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise.* — Proverbs 20:1.

The rites and ceremonies of the priests in the tabernacle represent the action of Spiritual forces in developing the body. The great object of man's ex-



istence in planetary consciousness is to build a body after the ideals furnished by the Lord. The physical body is the tabernacle or temporary structure in and through which the enduring body is formed, and regeneration is a combination of chemical and mental processes.

Digestion is the liberation of energy stored in material envelopes or cells. This energy may be used to vitalize the muscles or aid in brain building, but it must get its fire or life from the Spirit. If it fails to do this the structure it builds is lifeless.

It is evident from the command given in the ninth verse of this lesson that Nadab and Abihu put alcohol in their censers instead of the natural regenerative fire of the Spirit. Alcohol is an attempt by man to make a substitute for the natural life energy which is imparted to him from the Lord. When this artificial fire is put into the stomach, it clashes with the finer energies of the system and the result is a destruction of the cells, similar to the burning out of a dynamo. For this reason it is more dangerous for one who has entered the regeneration to drink wine, or anything containing free alcohol, than the unregenerate. In the latter the Spirit fire from on high has not been kindled, and after a period of stupor the nerves and temporarily excited cells are at peace. But one who has started the soul life in his system should beware how he attempts to stimulate that life from the material side of existence. It is sanctified unto the Lord and its only source of increase and glorification is from the Spirit.

Every adept and initiate, Christian or Gentile, has an understanding in greater or lesser degree of the necessity of temperance in eating and drinking on the part of those who are in process of building the Christ body. As a rule the Spirit guides in the choice of food and drink but this is not always clearly discerned, especially if the mind is educated in that easy

way of eating "what is set before you, asking no questions." Here it is plainly stated that individual discrimination is necessary: "That ye may put difference between the holy and the common, and between the unclean and the clean."

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### THE LORD'S PRAYER. — (Matt. 6:12.)

ROTHERHAM.

*Our Father who art in the heavens—  
Hallowed be thy name;  
Come may thy kingdom;  
Accomplished be thy will, as in  
heaven, also on earth:  
Our needful bread.give us this day;  
And forgive us our debts, as we  
also have forgiven our debtors;  
And bring us not into temptation,  
But rescue us from the evil one.*

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Jesus and his disciples did not demand pay in advance when they treated the sick. Yet those they healed afterward showed their gratitude, like Mary, who poured the precious ointment upon the head of Jesus, and "certain women which had been healed of evil spirits and infirmities . . . and many others which ministered unto them of their substance." "There is just as much honesty and gratitude in the world today, and if the quickening of the Spirit caused that chief publican and extortioner, Zacchæus, to give half his goods to the poor and restore four-fold to those he had robbed, we have faith that it will do an equal work in those to whom we minister.

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"I inbreathe the healing peace of the Holy Spirit."

## THE EMOTIONS

E. A. A.

The time is at hand when man must learn to take himself seriously and know that he is responsible for himself to himself and to no one else. When this idea fully dawns upon his mind and he sets himself to learn what he is and what he is for, with the same determination and energy that he now manifests in seeking to browbeat and outdo his fellows in the race for materiality, we may look for results.

He will then learn that there is a great deal to be accomplished in order to reconcile the actual with the ideal, that which seems to be with that which is. It seems paradoxical to say that the great task of humanity is to become that which it already is, but it is nevertheless true. God made man upright, but this creature which we call man is merely a human invention. And in this task of bringing man unto his own and reconciling him to himself one of the most important elements will be found to be the Emotions.

Thought is sometimes said to be creative. We might as well say that the copper wire produces the electric light. If thought ever does create it is when it is so charged, permeated, possessed by feeling—emotion—that it is swallowed up of it. Whereas, every living creature born into the world is a demonstration of the creative power of emotion.

And what is emotion? Will our materialist friend please answer? Will he take it to the chemist for analysis? to the laboratory for solution? Will he resolve it into its original gases and solids and give us the formula? He may be able to tell when he learns what life is, but then he will have arrived at the beginning of wisdom and will know what God and man is.

Leaving the wisdom of this world to its own folly, it is certainly time that the children of light should give to the study of the emotions its due importance,

for it is disheartening and a waste of energy and time for the disciple of the New Thought to build up a beautiful edifice of health, holiness and prosperity, through a carefully devised system of mental training, affirmation and adherence to certain laws, only to have it razed to the ground, wiped out, the slate cleaned and the man back at the beginning, all through an unlooked-for hour of passion, of anger, of fear and doubt. Yet that is what is liable to happen at any time unless we begin at the foundation and act upon the knowledge that the mind, and hence the entire being, is controlled only through the emotions.

Ideas are thoughts of the intellect. Emotions are thoughts of the heart. "As a man thinketh *in his heart* so is he." "Above all that is to be guarded, guard thy heart, for out of it are the issues of life." "My son," says Wisdom, "give *me* thine heart."

The constructive or positive emotions which possess and rule us until we learn to possess and rule them, are called love, compassion, pity, mercy, sympathy; faith, courage, fortitude, trust; desire, hope, aspiration, worship; patience, long suffering, gentleness, meekness; joy, gladness, happiness, blessedness, peace. These are sometimes called the fruits of the spirit. They are really the qualities that go to make up the spiritual man, and they belong, every one of them to every one of us, in full and abundant measure.

The destructive or negative emotions, which are the opposites or shadows of the positive, and which indicate merely the absence or lack of the real qualities, are called hate, cruelty, vengefulness, pride; fear, doubt, dread, terror, despair; anger, malice, spite, jealousy; envy, covetousness, greed; ambition, lust and strife.

Now these, and any others not here named, are the powers that dominate our lives and make or unmake us, until we learn to take unto ourselves our rightful dominion and rule instead of being ruled. These

powers, in truth, constitute ourselves, and in studying them, learning how to apply them effectively for the accomplishment of results, how to modify, divert and deal with them as we will, we are merely learning self-control.

It is more than probable that all the constructive emotions are but modifications and phases of the one supreme power of Love, even as all the different colors are but the component parts of light. Or, using another simile, as we can obtain from electricity either light, heat or power, according as we apply it, so we may obtain from the vital fluid of love, faith, hope, patience, meekness, joy or peace, according to our need. God is love. All that comes from God partakes of what God is; we come from God; therefore we are love, and love is all there is.

It is well to become thoroughly possessed of the idea that the negative emotions are simply voids, phases of our experience where there is a temporary lack of love. It is well also to fix it firmly in mind that we are connected with the central power house and that there is an exhaustless supply of love at our command. If this is true, are we not already entrusted with the keys of the kingdom of heaven?

Suppose we are angry. A tempest of wrath has swooped down upon us in an unguarded moment and taken us off our feet. Now we can no more afford to let anger rule in our being for the smallest fraction of a second than we can to take hold of a live electric wire. What shall we do? See first that the connections are right; turn on a fuller supply of love from the heart of the Infinite, and divert it into the peace channel of our being. Things will be right instantly. Waves of harmony will thrill us to our soul's center, and the peace of God will once more rule within.

So with hate or fear, or malice or doubt, or any other destructive state of mind. The remedy is at hand. The cure is instantaneous. And these things

cannot be controlled in any other way. Can we clear a room of darkness except by bringing in the light? Can we banish the cold except by introducing warmth? Make the adjustment within and let externals take care of themselves. Remember you are dealing with no one but yourself, and in thus dealing with yourself, you are dealing with and for the whole world. We are so welded together that the victory of a single soul is the victory of every soul. Thus it was that Jesus accomplished the world's redemption. "And this," he says, "is the victory that overcometh the world, even your faith." Faith is but a form of love, and "LOVE NEVER FAILETH."

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PROVIDENCE.

*I thank thee, Father, for today's supplies;  
I thank thee that, beyond, the future lies  
With smiling skies.*

*Yea, smiling, though they be awhile o'ercast  
By clouds of gloom that may not, cannot last,  
For over them broods Love's sky blue and vast.*

—LAURA BROWER.

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*Through love to light! Oh, wonderful the way  
That leads from darkness to the perfect day!  
From darkness and from sorrow of the night  
To morning that comes singing o'er the sea!  
Through love to light! Through light, O God to Thee,  
Who art the love of love, the eternal light of light!*

—RICHARD WATSON GILDER.

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The man who allows his life to justify itself, and who when reviled reviles not again, must be a very great and lofty soul.—*Fra Elbertus.*

## A MOTHER'S PRAISE

I am very, very happy to write you that *all is well* with me. The "pearl of great price," the mystery of godliness, is mine, and my life is one of love, peace, harmony and health in God, my Father-Mother. While reading H. Emilie Cady's "Lessons in Truth" I was led to plainly see and desire to know, and be, and manifest God's love, his character and life. I seemed to lose sight of all else but this, and *knew* that health, prosperity, and every good thing would then follow, as they are a part of the essence or life of God. The thought that I would hold in the silence more than any other, and shall always, is this: "Open Thou mine eyes that I may behold wondrous things out of Thy Law," and be "filled with a knowledge of Thy will in all wisdom and spiritual understanding, that I might walk worthy of Thee unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Oh, such a sweet, precious assurance is mine — such a wondrous revelation of his love and power came to me and is mine! Now I *know* I am one with my Father and his Son Jesus Christ.

Words fail to express my gratitude to you for your loving interest and helps sent from time to time. I had to *know* these things for myself. Our Father-Mother God is just waiting to bestow the riches of his wisdom and life if we will but lose sight of all else but him—as seeing him who is invisible. "The invisible things of Him from the foundation of the world are clearly seen and heard, being understood by the things that are made, even his eternal power and Godhead." Health is mine—I can have nothing else in him.

The cough has almost disappeared entirely; it is no worry at all any more. The appendicitis is no more. The lump and soreness in the side are entirely

gone. The action of stomach and bowels is very, very good. My nerves are at rest. My supposed ill-health has been such an unnecessary expense for some time past. All plans had been made for the removal of the appendix, which would have cost my husband five hundred dollars. Indeed, we are very, very grateful to know the operation need never be. This love-offer we are sending is very small, considering all that has been done for us. More will follow, as the ready money comes to us. We have no worry or concern over that, as *God is our supply* — and what more do we need? The appearances of my husband's business are deceiving; we look beyond and over this all to the rich promise and supply in Our Father — Our Shepherd. It is all so simple and practical, yet such heights and depths of His love and wisdom for us to attain to and *know* of ourselves!

I have many opportunities to demonstrate the Truth daily. One severe test I want to relate you. It has brought God to us as nothing else could, and made unto us our Father-Mother. Our baby boy and only child is such a rich little treasure — such a sweet, good baby, and has every loving care bestowed upon him. One day last week I had given him his toys to play with, and as usual went about my other duties — the girl about hers. He had two small bottles to play with — bright yellow and blue in color; these he has played with since he was old enough to hold anything. He is thirteen months old now. I soon heard him crying, but waited. It continued, so that I stepped to his door and there found him choking and strangling, trying to vomit. By the way, all that morning and the evening before he was in my mind, and I seemed to hold this thought for him firmly: “My baby is Spirit — a part of God — nothing can hurt him or make him sick or afraid, for Spirit is God,” etc.

As the struggles continued I started to run to our telephone to call my husband, as it was almost time



for him to return from the store at noon. I then looked on the floor and saw pieces of yellow glass. He had broken the bottle, and a piece was in his throat. For an instant the old nervous, faint, frightened feelings fought to return, but I said, "*No* — here is the strong test; you have been saying and believing nothing can hurt him or make him sick, as he is Spirit, and *nothing can.*" I kept to that persistently. The choking soon ceased; when his papa came he seemed as well and happy as ever, and he thought I was mistaken about the glass; but I was so certain of it as I saw him struggling and choking. The piece did not pass away for two days and nights, and then the size of it was a great surprise to us, and a sure proof that God alone took care of him. It was an inch long, about an inch wide, each end slivered down to sharp points and one side to a sharp razor edge. Had it passed through cross ways it would have cut stomach and bowels. Not a particle of injury was done. Every one that has seen it thinks it marvelous — a miracle. It has given me many opportunities to let light shine. It has led my husband to think and search deeper along these lines of Truth, and revealed God's Father-Mother love to me as nothing else has. Oh, how good — how glorious! heaven indeed it is to know these things — seeing the Invisible One always.

My husband still wishes you to treat the cough. He says nothing about it in the worried way any more. I have not a fear, as I *know* it is not, never has been or will be; it has almost entirely disappeared; also that his business affairs will be speedily cleared up. *They are now.* I *know* and *believe it.*

We want to thank you again for your loving help and interest. May you be — you are — "enriched by Him in all things!" — MRS. S. R.

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"Genius is nothing but continued attention."

## X TRACTS.

The ordinances of the orthodox Christian church are the "outward observance of an inward grace." Baptism is symbolical of that cleansing of the mind which should precede the descent into it of Truth. "Repent," is in the original Greek, "change your mind." When we are ready to change our thoughts for something better we are ready for the next step, baptism—denial of sin or error thoughts. This includes more than a resolution to be good and believe in Jesus as our Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin. It is a sin to think sickness possible to man.

The Holy Ghost is the same as the Spirit of Truth. When we have received a concept of our relation as spiritual beings to God, the old state of thought is easily dissolved and washed away by baptism or denial. Then there come into the mind ideas direct from the Fountain Head, and we see everything in a new light. If the narrative of the early church be taken literally, there was an entire change of property relations, the result of spiritual understanding. They sold their goods and put the proceeds into a common fund to which all had access according to their needs.

This community of interests is undoubtedly an essential part of Christianity, and will finally be recognized and adopted by those who follow the teachings of Jesus. Before it can be made successful there must be change of mind from things temporal to things spiritual. So long as we have in our minds the great importance of money, houses, lands, jewels, food and clothing, just that long will it be unsafe to put us in a community where all things are held in common. And these things will seem of great importance to us until we get hold of that inner Substance out of which all things are formed. The "*breaking of bread*, and

prayers" is the stirring into action in consciousness this inner substance and concentrating the mind upon it as the real possession. Then "they did eat their food with gladness, and singleness of heart." All who have attained this realization of the inner life will testify to the gladness with which it is appropriated in the consciousness. All outward pleasures pale into moonshine when this inner light of the Holy Spirit begins to shed its rays in the heart.

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The "gate of the temple which is called Beautiful" is Spiritual Understanding. This gate opens when we pray and praise. Among the twelve faculties of the mind, as typified by the twelve sons of Jacob, it is Judah. When he was born, Leah said, "Now will I *praise* the Lord." "Peter and John went up into the temple at the hour of *prayer*." Some people think that the understanding of the inner life can be attained without prayer, but they are mistaken. All who have reached heights in things spiritual have been noted for their devotions. Jesus was a striking illustration of this. He spent whole nights in prayer, and he seemed to be asking the Father and thanking him in almost the same breath on every occasion where there was a great work done or a notable truth expounded.

The man, lame from his birth, who lay at the gate Beautiful asking alms, is the *I Am* who has not affirmed his spiritual strength through the living Christ. John is Love, and Peter is Faith. These two may be present in the consciousness, and the fulfillment of the Divine Law still be lacking. This is because the *I Am asks alms*, that is, there is that reaching *out* for that which is *within*. People expect God to give them something out of heaven as if he were far away. The command is, "Look on us." Faith is Spirit, and always right at hand. Love is the very substance of your being. *Look upon them* — that is, center your

attention, concentrate your mind upon these essentials of the spiritual man, manifest the Jesus Christ of Nazareth, and you will make connections between the within and without of Understanding. Your ankle bones will receive strength.

“And his name through faith in his name hath made this man strong.” A man’s acts are associated with his name, and a quality, peculiar to him, always accompanies the mention of that name. If he has done noble deeds, others do noble deeds when they think of him. If he has been an intellectual genius, his satellites will be found among those who study his works. If he has done miracles in the name of the Most High, “his name through faith in his name” will inspire others to do likewise. So we say, “If Jesus Christ of Nazareth demonstrated the power of God and healed the weak in understanding, I also can do the same.”

“Ye shall do these and greater.”

\* \* \* \*

When Spiritual Understanding is opened and the light of Truth begins to shine in the Temple, there is a stirring up of thoughts, and no little opposition. Thoughts make the temporal man and his world. We are creatures of thought, though we sometimes pride ourselves on our freedom. The most tenacious thoughts are those based upon religious teaching. A man will suffer more tribulations in defense of his religion than anything else. The religious martyrs of the past stand out as shining examples of what men and women will endure in the name of religion.

When a new relation is revealed to us between man and God, and the priest that ruled as mediator between us and our far-away deity is found to be a superfluity, there is an uproar in consciousness. These thoughts lay hands upon the illumined ones, and cast them into prison, or darkness and bondage.

It is well to be posted about these movements of the mind as it saves much perplexity. While this contention in the thoughts is going on there is sometimes agony and fear. This can be made of non-effect when we are warned in advance. This is the object of the Scriptures. The first question the scribes and Pharisees ask is, "By what power or what name have ye done this?"

That man has originating capacity in religious matters seems beyond the comprehension of the average mind. Awe and mystery have so long been concomitant of spiritual things that the soul quakes in fear whenever there is a thought out of the beaten path. "A prophet is not without honor, save in his own country." People will not believe that an ordinary man, whom they have associated with, may be inspired of God; and he must go among strangers before his message will be received.

Some question the truth that comes to us from that kingdom within. We sometimes suppress our God-given thoughts, and thus grieve the Spirit. We want some external authority to sanction our teaching, forgetting that every religious doctrine was in its beginning given out by some unauthorized one. Who told Moses to go forth on his mission? The *I Am* of God. That *I Am* has been recently manifested again unto us through Jesus. Some have crucified it in their consciousness. It is the very corner stone of the character which many have cast aside. But "there is no other name under heaven that is given among men, whereby we must be saved."

\* \* \* \*

When the Spirit of Truth begins to flow in the consciousness, a great cleansing goes on. In Greek mythology this is one of the works of Hercules—turning the river through the Augean stables. This great river of Truth makes a clean sweep of the ac-

cumulated refuse of generations. Man in his mortal thinking has filled his mind with error after error until his consciousness has not been able to be cognizant of them all at once, and they have settled back into that stored-up memory realm called subconsciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their falsities exposed.

Man is free to give up his mind to the rule of the Holy Spirit or retain it in whole or in part. We are never forced to be good nor truthful nor holy. We can live on the animal plane or the spiritual as we may choose. "He that is filthy, let him be filthy still." When, however, we have chosen the spiritual, and agreed to give ourselves wholly to the Higher Life, we must not hold back any of our possessions. These possessions are not necessarily lands and money, but all that we count valuable in mind, body and affairs. The true church of Christ is a great school of spiritual discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things in a measure. This belief is Ananias—deception. Deception in the mind is a very subtle mortal error and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do not be squeamish; you will find that there are others in your alley who are similarly effected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church or spiritual thoughts will increase in numbers

and power. The best and quickest way to dissolve these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the all-knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought, and bury it out of sight, the better it will be for you and your spiritual development.

\* \* \* \*

Many conflicts take place in the mind between the old and new lines of thought. The new encroaches upon the old, and occupies its field as teacher and leader. There is reaction again and again, and we sometimes think it would be best to crush out entirely these revolutionary truths which are making such powerful headway in the consciousness. Some people are too cautious to become real Christians. They dare not let go the teachings of their forefathers for fear they may be led into some heresy, and lose their chance of getting into heaven.

But if we give it a chance to express itself we will find, even among our most conservative Pharisee thoughts, a leader who advocates common sense and reason. This is Gamaliel, "the doctor of the law," who advocates that Truth be tested by its fruits.

Prejudice and bigotry often blind us to the real merit. There is in everyone that spirit of fairness which will give every idea a chance to prove itself. "If this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it." This is the conclusion of every well-balanced mind, and we should listen to every doctrine with this good judgment to the front.

But it does not follow that we endorse a doctrine when we are tolerant of it. Listen to the testimony and weigh it as a good judge. If you cannot accept

it do not condemn it, but put it on its merits and let it work out its own salvation.

This is especially applicable to the present status of the Revised Christianity of these times. There are those who are doing things in the name of Spirit that the conservative thoughts in the majority of us cannot endorse. We cannot see this Truth used as a source of money-getting, and call it good, yet we should not condemn those who are so using it. Let them stand or fall by the law. If their work be of God, it will stand; if it be of men, or personality, it will fall.

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### INSTANT IN PRAYER.

General "Stonewall" Jackson was once asked what was his understanding of the Bible command to be "instant in prayer," and "prayer without ceasing." His reply was: "I can give you my idea of it by illustration, if you will allow it, and will not think I am setting myself up as a model for others. I have so fixed the habit of my own mind that I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the water of life. Then when we take our meals, there is the grace. Whenever I drop a letter in the post office, I send a petition along with it for God's blessing upon its mission and the person to whom it is sent. When I break the seal of a letter just received, I stop to ask God to prepare me for its contents, and make it a messenger of good. When I go to my class room and await the arrangement of the cadets in their places, that is my time to intercede with God for them. And so in every act of the day I have made the practice habitual."

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Never tell bad news. If you have nothing good — say nothing.—*Jacques Albert.*



## ANSWERS TO QUESTIONS

JENNIE H. CROFT

258. Will you kindly explain what the Savior meant by "Or what shall a man give in exchange for his soul?"—I. N. C

Jesus' statement implies that there is nothing of so much importance to man as his soul, and that nothing can be found worthy of exchange for his soul. Without attempting to define the soul, we will say that in this instance the word refers to the conscious mind upon the spiritual plane of activity. If a man gives his entire thought to material things, he stifles the activity of the higher or spiritual faculties, and he becomes subject to the influence of the more gross external things. Life seems to be given over to "The cares of the world, the flesh and the devil." He may "gain the whole world" of material possession, but he thereby "loses his own soul," or his consciousness of his real, spiritual self. He even forgets that he ever possessed the power to think along spiritual lines, and he becomes unable to recognize the value of these higher faculties, taking in exchange the mess of pottage of mere worldly gain. Well may we ask, as Jesus did, "What doth it profit a man?"

259. I wish you would explain in detail what you understand the intellect to be, for that is a point on which nearly all the New Thought people fail to show understanding.—H. W. D.

The intellect is that power of the conscious mind which takes cognizance of things; classifies and arranges knowledge gained; compares facts; reasons, and arrives at conclusions. Intellect is the man at the wheel of our life-boat, but Intelligence is the captain, both being necessary for the salvation of man. They cannot be separated if you would have the perfect man made manifest. Intelligence, like electricity, is everywhere present, and is the power of Omniscience. Intellect is the motor through which Intelli-

gence is manifest. Intellectual knowledge alone is cold, theoretical, lacking the vivifying life of Intelligence. Intellect is of the head, Intelligence is of the heart: Intellect is man, Intelligence is God.

260. Please give your views of the Bible teaching of guardian angels or spirits. Do you think that they have part in God's answer to prayer?—C. F. W.

Guardian angels or ministering spirits are the thoughts of good which we entertain, and which act as cause in bringing into manifestation conditions which accord with the character of the thought. It is in this way that they have their part in the answer to prayer. The desire, which is the prayer, is held constantly in mind, and thus creates wave after wave of thought current which finally overthrows all opposition and obstacles in the way of attainment, and the desired end is attained. Not through the intervention of entities outside of ourselves are our prayers answered, but through the power or the ministry of our active faith that, "All that the Father hath is mine." Our guardian angels are within our own souls.

261. What am I to do? I live on a farm and raise chickens. I do not wish to kill, but about half the chickens are males. — E. L.

There is no way out of the difficulty but to stop raising chickens. If you sold the males, you would become a party to the killing, and so be responsible for it. Better buy your eggs.

262. Please explain Exodus 34:13 "For thou shall worship no other God, for the Lord whose name is Jealous, is a jealous God."—R. L.

Note the two names — God, and Lord. The Lord is the ruling state of consciousness. The state of consciousness which is full of zeal in the worship or service of God is jealous or zealous, in the sense that it watches the thoughts, that none swerve from the true

way of life. The word jealous here does not mean envious and resentful, but zealous for good — God.

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I have seen it stated in UNITY that Christ meant *Truth*, and that the name Jesus meant *man* — viz: Jesus Christ meaning — the man having the knowledge of truth. Is this correct? and if so, please tell me in what language these words have their meaning. — C. W. B.

Jesus himself said, "I am the Truth." — John 14:6. Christ means the anointed. This anointing is the illuminating of the mind described by Isaiah 11:1, as "The Spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." In Luke 4:18 Jesus proclaimed himself the Truth-anointed one, given authority to preach the gospel. Jesus was the human name of the Lord given to him by his parents, hence the name of the personality or man. He was distinguished from the many others named Jesus in his day as "Jesus the Christ," or "Jesus the Wise One." — C. F.

Please give your interpretation of "I am the Word." — E. S. Mc.

The original Greek gives the Word as the Logos, meaning the creative power of the I Am. God created the universe through the Word. Jesus was the Word made manifest through the flesh. The super-consciousness, or Christ-mind in us, is the same Word. So you see that when we proclaim "I am the Word," we call into action supreme creative power. When we have this realization, of course, it naturally follows that we can speak and it will be done unto us. — C. F.

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Be quiet; look up; smile back to God his love-smile. We are all of us the offspring of God, more nearly related to God than to one another, for in him we live and move and have our being. — *New York Observer*.



It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, Mo.

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## CLASS THOUGHT

[Held daily at 9 p. m.]

JULY 20TH TO AUGUST 20TH

*Not by might, nor by power, but by my Spirit.*

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## PROSPERITY THOUGHT

[Held daily at 12 m.]

*I give freely; I receive freely, and the righteous law of supply and support is fulfilled in me.*

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## EXTRACTS FROM LETTERS WE HAVE WRITTEN

The human heart craves sympathy and consolation in times of bereavement, but to sit down under a cloud of sympathy is not wise. Nothing ever really consoles but the Truth. Jesus applied the Truth and got results which theorizing about the nature of death can never bring. What the world needs is a vigorous arousing from its desire to be consoled, and an awakening to the faith which overcomes death.

Life is eternal, but to manifest it as such, man must become conscious of it. It is all a matter of consciousness. When one has a consciousness of omnipresent, eternal life, he does not die. Death will appear in the world until this consciousness is attained.

Eternal life *can* be demonstrated, and one should be satisfied with nothing short of the demonstration. One may declare that he has perfect health, but unless he manifests it, we do not say that he has demonstrated it; and so with plenty, and every good thing; and so with life. There is much more in the demon-

stration than to say, "There is no death." There must be a consciousness of omnipresent, eternal life, and a desire and expectation and faith to manifest it. The whole man — Spirit, soul and body, has a place in the demonstration.

You remember the prophet foretold that people would say to the seers, "See not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Not having faith to overcome death, the world says, "Make it appear beautiful to us that we may yield to it willingly."

Not so. Only life is beautiful. The fullness of abundant, eternal life for Spirit, soul and body — the whole man, complete and entire, this is the salvation of Jesus. This is what he taught, and what his works proved, and this is the teaching and work he left for his followers to do. Not to seek temporary balm for sorrow, but to seek the faith that raises the dead and does away with the cause of sorrow is man's duty and privilege.

"Follow me; and let the dead bury their dead." Here Jesus makes a sharp division between those who are quickened to an understanding of life, and a desire to demonstrate it, and those whose ears are yet dull and heavy with the world's consolation.

Meditate upon the teachings of Jesus concerning life until you get such a deep and wide comprehension of this wonderful salvation he brought to light that you will find joy in seeking the resurrecting power of the Spirit, and will not be tempted to be consoled or satisfied with anything less than the disappearing of death from your experience. You do not have to be satisfied with anything less. Do not fix your attention upon anything that falls short of the complete redemption of the entire man.

May the quickening power of the Spirit be upon you mightily, awakening you to newness of life and understanding in Christ Jesus.— E. L. C.

# DIET DEPARTMENT

LOWELL FILLMORE · EDITOR

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## AN ARGUMENT FOR UNCOOKED FOOD

EUGENE CHRISTIAN

A universal awakening of popular interest in the great subjects of health and hygiene is at hand. The most advanced thinkers, scientists and even the doctors are beginning to ask the question, "What particular thing has been imposed upon civilized man to reduce his period of longevity so far below that allotted him by the laws of animal life?"

Man attains his full growth at about twenty-four years of age. Measured by the scale of all other forms of life in which the period of mature existence exceeds by eight times the period of growth, men should live to be nearly two-hundred years of age; but he drops into his grave at an average age of thirty-nine, while he is yet really in his youth. Vital as this question is, only within the last decade has it received serious and scientific consideration.

Too indolent to exercise his own intelligence, modern man borrowed from his neighbor or his ancestors such habits as cater to his distorted tastes. His principle life work seems to be to secure his ease and shift responsibility. He employs the doctor to look after his body, and the preacher to care for his soul.

If every one would establish in his mind a supreme court of inquiry, subject everything he does to this tribunal, make WHY the universal pass word, it would dethrone half our established customs and almost create a revolution.

One fundamental law is common to all animal life; viz., the natural law of nutrition. The extent to which this law is obeyed determines, more than any

other one thing, the freedom of the organism from disease and the length of time life will endure.

The normal body is composed of the following chemical elements:

Oxygen	Sulphur	Iron
Carbon	Calcium	Magnesium
Hydrogen	Sodium	Flourine
Nitrogen	Potassium	Iodine
Phosphorus	Chlorine	Silicon

From these simple elements are formed the wonderful chemical compounds that make the mysterious life processes possible. But these same elements in other combinations unite to form the most deadly poisons. The question, therefore, of perfect nutrition depends wholly upon our ability to select such articles as contain all these elements, and to combine them so that they will give to the body only the nutritive compounds, and these in the proportions required by Nature in carrying on her great work of animal construction.

But these proportions cannot be dogmatically prescribed; age, temperature of environment, muscular activity and individuality must be intelligently considered. The man swinging a sledge hammer all day would require a proportion of energy yielding compounds, which, if taken by the sedentary worker, idler or pleasure seeker, would overtax the excretory organs and produce congestion and disease. Failure to adapt the diet to the needs of the individual necessarily results in the starvation of certain body functions or in the accumulation of useless substances in the tissues. Those chronic diseases, whose grip upon men tighten with advancing age, are now conceded to be caused by accumulation in the tissues of substances foreign to normal cell activity. Whether these deposits of injurious material are caused by the consumption of compounds never intended for the human system, or are derived from nutritive principles taken in excess of the body needs, the effect is equally grievous and



finds expression in a specific disease. Rheumatism, gout, diabetes and obesity are thus caused, and when the diet is perfectly adapted to the needs of the individual organism, such diseases cannot continue to exist; and yet the medical profession has for centuries vainly struggled to prevent these accumulations of foreign substance in the body by the administering of other substances equally foreign and perhaps more harmful.

Heat is the great factor in controlling chemical change, and different degrees of heat find expression in corresponding changes. Just as the gentle warmth of the autumn sun transforms the inert compounds of the soil into the life giving compounds of the ripening fruit or grain, so the chemist by the application of a higher degree of heat is enabled to resolve these compounds into their component elements or to reconstruct from them new and wonderfully different substances.

When the nutritive compounds of our natural food are subjected to the artificial heat of cooking many complex changes occur, and the premises from which we must calculate in combining our foods are destroyed. Truly marvelous is the ability of the body to cope with unnatural conditions; but many of the vital food compounds, especially those of the proteid group, are so disorganized in the process of cooking that they cannot be restored even in the wonderful laboratory of the human alimentary canal. Such disorganized and unassimilated compounds putrify in the digestive tract, interfering with the process of digestion and giving off various poisonous products of decomposition which became a menace to the well being and life of the individual.

Cooking is also directly responsible for the limitless number of soft mushy dishes which deprive the teeth of their natural function, thus resulting in their early decay; while improperly insalivated food forced

into the stomach is the prime cause of our national disease, dyspepsia.

The habit of cooking is also responsible for a horde of things being eaten that were never designed for food and which only result in the overtaxing of the excretory organs which, unable to cope with the conditions, allow the accumulation in the body of foreign and disease producing matter. Still another grievous error for which cooking is chiefly to blame is the in-harmonious combinations of foods taken at the same meal and the disorders of digestion of which this fault is the cause.

Of all the reasons proffered in defence of the cooking habit, only one finds support in the field of unbiased scientific research. It is stated that because of the presence of parasitic organisms in the flesh of animals, meat is an unsafe food unless subjected to the life destroying action of high degrees of heat. But the same scientists who have demonstrated this fact have also discovered that flesh contains the unexcreted waste products of the animal's cell activity, which, taken into the human system, doubles the danger of diseases caused by the presence of unexcreted purin products.

Subsistence upon natural foods would very materially limit the present bill-of-fare, but it *needs limiting*. There is no reform in the field of hygiene more necessary. Under a natural food regimen, the tastes become keener, more discriminating and susceptible of higher enjoyment, and normal appetite takes the place of abnormal craving. The conceptions of justice and mercy are higher and all the emotions become more active and refined. Freedom from disease is assured and the period of longevity is materially extended. Such results, marvelous though they seem, are in perfect harmony with the universal and natural laws that govern the conversion of the inanimate elements of the soil into vital nutritive compounds of food, which in

turn give expression in Nature's grandest achievement, the perfect human animal.

[Eugene Christian, the writer of the foregoing article, has made the subject of food his special study for quite a number of years. He advocates raw food and has good arguments to sustain him. Mr. Christian has prepared raw foods in a number of appetizing forms; and he will be glad to send you literature and catalog if you will address him, enclosing stamp for reply, as follows: Eugene Christian, 7 East 41st st., New York City, N. Y. His foods are for sale in large cities where he has demonstrators.]

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### **This extract is from a traveling man's letter:**

Keep up the good work in your department — it is setting people to thinking. At a house where I had dinner the other day, the lady who has known me for some years, asked me why I did not eat meat. I said, first, because my eyes had been opened to the words in the Bible, "Thou shalt not kill," and, second, because as I grew into this way of looking at things, I had grown away from my former appetite for meat, (in fact, I ate a piece of steak one day at a restaurant in Kalamazoo, and while it was cooked nicely and was very tender, I found I did not care for it, it did not agree with me in the least), and had now given it up entirely. — T. J. C.

We are trying to live according to the Rational Diet, and prove that it is practical. My husband through thinking right and following this diet has overcome nervousness and chronic after-dinner headaches.

When we decided to discontinue meat-eating, I was greatly assisted by "Mrs. Kellogg's Cook Book," and "A Guide to Nut Cookery," both published at Battle Creek. But we soon decided that the original nut could not be improved upon. Our attention was then drawn to the book "Autology" (Know thyself), and "Autopathy" (Cure thyself), by Dr. Moras of Chicago. We found much good in this book. The author says it is a mistake to believe what is one man's food is another's poison, and endeavors to prove that it is the way in which we mix our food at a meal, absolutely regardless of chemical combinations, that causes trouble. We have tried this and find it true.

He states that one carbo-hydrate, one starch, and one vegetable, (except onions, which mix with anything) constitute a per-

fect meal. Or, leaving out the vegetable, substitute fruit. But fresh fruit and vegetables should not be taken at the same meal; neither should two of the same class of foods as fresh bread and potatoes, potatoes and rice, etc. Hence the value of a food table to the housewife, for, while I believe that all is good except that which causes the taking of life in any form, yet I believe we should use judgment in the selection of these foods. The person who discovered long ago that cherries and milk "disagreed" should have gone still further than to record the one lesson thrust upon him by Nature.

Harry Brooks, editor of "Care of the Body," in the *Los Angeles Times*, is surely living and doing a great good, and I wish that he might become interested in UNITY. It was through him that we were brought to realize the error of over-seasoning. Even salt is not needed in the system, and how much more we enjoy our food now that we really get the natural flavor. We did not prejudice our palates with "flat food" by leaving out the salt all at once, but little by little, until now more than a "pinch" would seem irritating.

From Otto Carque, 560 So. Hope St., Los Angeles, we obtained unpolished rice, the sustaining Cashew nuts of the desert, and delicious unfermented grape juice, both white and red.

O. Hashnu Hara of London says, "Every adult requires from twelve to sixteen ounces of dry food daily." To supply this  $\frac{1}{4}$  pound shelled nuts and  $\frac{3}{4}$  pound dried fruit must be used. In addition to this two or three pounds fresh fruit in season goes to complete the day's allowance.

This seems very little until one goes to weighing it. We have found it plenty, and believe that we live better than our neighbors, who are meat eaters and are constantly complaining for lack of variety.

For example: Arise at six. Have a cup of hot grape juice or glass of fresh orange juice. Go into the garden and work for an hour or walk in the fresh morning air. Unpolished rice, cooked the day before, may be put into the steamer with dried figs (thoroughly washed) and steamed for fifteen minutes. Served with cream makes a delicious breakfast. Sliced bananas, bananas and cream, and whole-wheat bread makes a delicious lunch; while for supper there are all the variety of nuts, raisins, figs, dates, dried prunes and vegetables (or fresh fruit) to choose from.

Having no room in our yard for vegetables, it being a bower of flowers and young trees, I obtained permission to "farm" the two lots adjoining us, and what a pleasure and profit it is! Yours for the more perfect manifestation of Harmony everywhere.—M. F. L.

## VEGETARIAN RECEIPTS.

The following are some of the receipts which Mrs. Huldah Gates, the new Manager of Unity Inn, uses:

*Peanut Croquettes:* One pound ground peanuts; two cups ground whole wheat bread or brown bread; one egg; pepper and salt to taste. Milk to moisten so it can be made into patties. After these have been shaped, put them into a dripping pan and pour gravy, made of brown flour, over them and bake about half an hour.

*Beets with dressing:* Take two quarts of beets, boil till tender, then peel and cut in dice shape; add dressing made as follows: One tablespoon of flour, one-half cup of vinegar, one-half cup sugar, pepper and salt, one-third cup Wesson oil. Put the beets in a stew pan, pouring dressing over them and heat through. Serve hot.

*Vegetable hash:* Use left over protose or peanut croquet, and the following left-over boiled vegetables: Cabbage, turnips, and potatoes. Add a little onion or parsely, to taste, and salt and pepper; season with cooking oil, and bake in oven one-half hour.

*Black Cake:* One cup sugar; one-half cup syrup; one cup buttermilk; two-thirds cup Wesson oil; two eggs; one teaspoon soda; two teaspoons cream of tartar. Spice and raisins to suit taste. Bake in layers. Sliced bananas, or jelly, between the layers.

*Pie crust made with Wesson oil:* One and a half cups of Wesson oil; one cup buttermilk; one-half cup ice water; and one-half teaspoon soda; put soda in milk, and mix in other ingredients, the same as though lard were used. This receipt will make enough crust for three big pies, and if rightly made, will prove as tender and flaky as the best lard crust.

*Spinach greens:* Take one peck of picked-over Spinach; boil till tender. Drain and put in a skillet with three beaten eggs; one cup cooking oil; one pint bread crumbs. Heat them together, stirring them well. Add a half-cup vinegar, and pepper and salt.

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## Bill of fare at the Unity Inn for Sunday dinner, June 30:

### Peanut Croquettes

String Beans cooked in oil      Onions with Cream Dressing

Sliced Tomatoes      Lettuce

Olive Oil

Mashed Potatoes      Peas, with Cream Dressing

Hot Rolls

Fruit Salad      Bananna Cake

Peanuts      Oranges      Peanut Butter

Cereal Coffee      Iced Tea



Devoted to  
Practical Christianity

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LOWELL FILLMORE, Business Manager.

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### Publishers' Department.

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**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

Three subscriptions to Canada one year, \$2.36; 3 subscriptions to foreign countries, \$2.75 (11 s.)

Kansas City, Mo., subscriptions \$1.25; 3 subscriptions \$2.75. (These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

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The Mid-Continent Conference of Practical Christians will be held in Kansas City the first week in October. Our program committee will have a more extended announcement in the August *UNITY*.

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The sixth annual session of the Summer School of Progressive Thought opened June 29th at Upland Farms, Oscawana-on-Hudson, N. Y. Dr. Charles Brodie Patterson will be at the School all summer, and a score of prominent teachers will be in attendance and give instruction along various lines.

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The first number of *Power*, Mr. Prather's new magazine, has been received and commented on by the *UNITY* critics. Without a single exception the verdict has been "good." It is of standard magazine size, with thirty-six pages and cover, full of Truth from such writers as Henry Wood, Eleanor Kirk, Nona Brooks, Henry Frank, Walter DeVoe, John D. Perrin, Agnes Galer and Mr. Prather. The standard is high and it will be a credit to the Denver Divine Science Center. \$1.00 per year. Power Pub. Co., 730 Seventeenth Ave., Denver, Colo.

The first annual conference of the Western District of the World New Thought Federation was held in Denver, Colo., at the College of Divine Science, July 4-8. Among those in attendance from this Center were our Mrs. Jennie H. Croft, and Judge and Mrs. H. H. Benson, Mr. A. P. Barton, editor of *Life* was also present. A most excellent program was arranged and noted speakers from various parts of the country and addressed the Conference. A full report of the meeting will appear in the August number of *UNITY*.

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*The Live-Forever Magazine.* This is the name of a new monthly which has just made its appearance in the New Thought literary field. The magazine is edited and published by Harry Gaze, at Boston, Mass. It is "A monthly messenger of life, health, youth and beauty." The first number is full of good things, and we recommend the magazine to all who are seeking the way of perpetual life.

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Beginning with this issue of *UNITY* we combine our notices of Centers of Truth, Teachers' and Healers' Directory, and Branch Libraries under one general heading. The "Metaphysical Directory" will hereafter furnish all information along these lines.

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A Summer School will be conducted by Benjamin Fay Mills and Mary Russell Mills at Fellowship Heights, Los Angeles, Cal., commencing July 16th. Courses of instruction, and conversations on interesting topics will be conducted by Mr. and Mrs. Mills. Write for information to Sec'y Summer School, Station M, Los Angeles, Cal.

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"An Argument for Uncooked Food" in our Diet Department, is by Eugene Christian, the well-known food expert of New York, As will readily be seen, it is not in any sense metaphysical, yet many good points are advanced that will prove helpful to the student of mind.

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Write to our Librarian for plans relative to the establishment of Branch Libraries. Address, Jennie H. Croft, Librarian, Unity Building, 913 Tracy Ave., Kansas City, Mo.

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*THE SIGNS THAT FOLLOW* is the paper of testimonials. If you want to know what our healing department is doing, send for a copy. Free will offerings only received for it.

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Commercial advertisements are not printed in *UNITY*.

## PROF. LEROY MOORE IN THE FIELD

Prof. LeRoy Moore's class in South Bend, Ind., the last two weeks of June was a decided success. The class opened with one hundred in attendance, and delegates from nearby towns visited the class during the course. The press of South Bend speaks very kindly of Prof. Moore's lectures. We quote:

"Prof. LeRoy Moore of Kansas City, Mo., gave the first of a series of twelve lectures in the assembly hall of the Jefferson building Monday evening. Prof. Moore is a member of the Unity Society of Practical Christianity located in Kansas City, and in his talk he said that the object of the Society is the upbuilding of mankind and the teaching to men of their true relationship to God. He said further, 'God is Spirit. Spirit is the substance of all things. It is the creator, formulator and demonstrator of God's law and life is the means of expressing in reality what God is. Therefore, to harmonize with life is to harmonize with God. This alone means peace, health and happiness; success and plenty, which are attributes of Spirit.'"

Prof. Moore's address until September is, Blossburg, Pa., to which address those wishing to arrange for lessons or lectures may write.

Just before going to press we received a letter from Prof. LeRoy Moore, dated at his old home in Blossburg, Pa., where he and Mrs. Moore expect to spend the summer. He says his last class, in South Bend, Ind., was well attended and much good work done. Letters from some of the members of this class fully substantiate this.

For years we have had calls for a Unity representative to give lessons in the Eastern States, and now the call is being answered. Prof. Moore is right in your midst and he is competent in every way. He can preach, teach and heal, besides he is an accomplished musician. He and Mrs. Moore have gone to their old home for a summer's vacation, but we know they will be ready to respond to any call made upon them, night or day. When at Headquarters we could call up Prof. Moore by phone at midnight to visit a patient in a remote part of the city, or to go to Topeka, Kalamazoo or Chicago, it was all the same to him and he was always back home for breakfast. He is a typical Philip; caught away to the South to baptize Ethiopians, is found again at Azotus, while other people are yawning and rubbing their eyes, getting ready to start.

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The regular yearly subscription price for UNITY is \$1.00, which the great majority of people pay. It is therefore perfectly legitimate for anyone to get two subscriptions at \$1.00 each and receive the third free.



## FREE LITERATURE

This department is for the purpose of spreading the Truth more rapidly by sending out literature freely where it is likely to do a good work. We will send an assortment of tracts for distribution to any address, or forward literature to any number of addresses where there is any possibility of its being appreciated. Send and get some of this seed and sow it. We will mail you a package of UNITIES, if you desire. The work is sustained by free-will offerings. If you have been blessed by receiving the literature, you will feel like contributing something that others may be blessed. Address all communications to the Free Literature Dep't, Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

Following are some good reports of work done:

I thank you for the literature you sent me and have handed it wherever I felt it would be acceptable and appreciated. I feel sure that greater good will come of it than we now realize, for I was told of one instance that shows in a way a little of the results obtained. A friend had one of the magazines lying on her sitting-room table, and a gentleman came in on business and had a few minutes of waiting there; while left alone in the room he picked up UNITY and became deeply interested in its contents, and when my friend returned to the room, the gentleman asked if she would let him have it as he had never seen anything like it before and it deeply interested him, so she gave it to him, as I told her to pass it on after reading it, and this man went a long way out west and settled down and became quite a worker out there for UNITY, as it helped him so much and its teachings were a complete satisfaction to him. I think that from what I was told a good sized organization has grown up there, from that one magazine. Now I feel that there is another, and even many more such, whose names I will now send you, who would appreciate a specimen copy of UNITY.—Mrs. D. L. B.

The package of UNITY came at just the right moment, and have all gone journeying on again to carry messages of hope to others, and my hope is that they may mean as much to the recipients as the first copies sent thus meant to me. I will enclose a list of names which you can use, or you can send more literature and I will distribute it as I feel it will do most good. I am very pleased to do anything I can to help in any way possible. I am enclosing a small offering, small it seems to me, but I am blessing it and sending it along, knowing it will fill God's purpose.—F. M. B.

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WANTED.

We need copies of UNITY for May, 1899. If any of our readers have a copy of this number which they will send us, we will credit their subscription to UNITY for three months, or will send any of our booklets to the amount of 25 cents. The response to our call for copies of September, 1906, UNITY, was so generous, that we feel assured that we will get all that we need of May, 1899.

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Remember that we still allow three subscriptions to UNITY for \$2.

## BOOK REVIEWS

J. H. C.

CONCENTRATION: THE ROAD TO SUCCESS. By Henry Harrison Brown.

The world is coming to understand that one's mind is the battery from which power may be drawn to do with as we wish. Henry Harrison Brown, in this book, teaches that one may learn how to store the power and how to draw upon it. In the first pages the author says. "I wish most to emphasize the fact that it is mental habit that you are to cultivate. I am not giving you a treatise for merely intellectual comprehension. It is a book of conduct, rather." The chapters on "Methods of Concentration," "Directions for Practice" and "How To Do It," will prove most helpful to the reader who desires to know *how* to concentrate. Bound in cloth, \$1.00; in paper 50 cents. Published by the Balance Publishing Co., Denver, Colo.

MASTERY OF FATE. By Christian D. Larson.

This is another book by the same author of "Poise and Power" and is equally valuable. Herein is shown how man may use intelligently all the underlying principles of life, and thus change his present and create his future. The entire book teems with information on the subjects that all should understand who would change and improve their conditions. Read both of these books. Cloth, price, 50 cents. Published by C. D. Larson, Cincinnati, Ohio.

REMEDIES OF THE GREAT PHYSICIAN.

(*The Word of Truth.*)

BY HANNAH MORE KOHAUS. Price, 50 Cents.

This priceless little book contains short treatments for nearly all diseases to which the human family is heir. These treatments are founded upon the positive, unalterable Truth that God, the absolute good, is the one and only Power which, soon or late, will triumph over every seeming opposite; that eternal Life is the ever present Reality, which may now, and must eventually become the self-conscious possession of every living Being. Thousands of cases of diseases have been cured through the treatments contained in this marvelous book. It ought to be in every House and Family. Published by R. KOHAUS, Chicago.

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class room and Sunday Schools. Per copy, 30 cents; per dozen \$3 00. Published by Stockham Publishing Co., Dearborn St., Suite 51, Chicago, Ill.

You will observe that UNITY has a new cover and new type. This allows us four additional pages of reading matter. More will be added when we get the new press in good working order.

## NEW THOUGHT PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 per year. 913 Tracy Ave., Kansas City, Mo.
- WEE WISDOM.** (For children). Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- THE BALANCE.** A monthly exponent of advanced thought. J. Howard Cashmere, Editor and publisher. 50 cents a year. Denver, Colo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- DAY-LIGHT,** a new magazine by Hannah More Kohaus. Monthly. \$1.00 a year, postpaid. Teaches "Science of Sciences." Mabel Haslehust, Secretary, 8 Tower House, Candover St., Nassau St., W., London, England.
- ETERNAL PROGRESS.** A monthly periodical of instruction in mental and spiritual development. Christian D. Larson, Editor and publisher. \$1.00 a year. Cincinnati, Ohio.
- FELLOWSHIP.** Edited by Benjamin Fay Mills. Monthly, \$1.00 a year. Los Angeles, Cal.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- THE LIBERATOR.** A monthly journal devoted to freedom from medical superstition and tyranny. Lora C. Little, Editor. \$1.00 a year. Minneapolis, Minn.
- METAPHYSICAL MAGAZINE.** Monthly. Leander Edmund Whipple, Editor. \$2.00 a year. New York City.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1299 Farwell Ave., Chicago, Ill. Monthly. 50 cents a year. With UNITY, \$1.30.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. \$1.00 a year. Holyoke, Mass. With UNITY, \$1.50.
- THE OPTIMIST.** A magazine devoted to the philosophy of the omnipresent good. Caroline E. Norris, Editor. \$1.00 a year. Boston, Mass.
- PRACTICAL IDEALS.** A magazine devoted to the philosophy and practical application of the New Thought. Starr Publishing Co., Boston, Mass. \$1.00 a year.
- THE SWASTIKA.** A magazine of Triumph. Dr. A. J. McIvor-Tyndall, Editor. \$1.00 a year. Denver, Colo.
- THE SCIENCE QUARTERLY.** For study and daily concentration. Edited by Fannie B. James, 730 17th Ave., Denver, Colo. \$1.00 a year. With UNITY, \$1.50.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With UNITY, \$1.50.
- WELTMER'S MAGAZINE.** Prof. S. A. Weltmer, Editor. \$1.00 a year. Monthly. Nevada, Mo.

# METAPHYSICAL DIRECTORY

## CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

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### CALIFORNIA

- FRANCES J. BABCOCK, Branch Library, 803 Capitol St., Vallejo.
- CO-OPERATIVE TRUTH CENTER, Library and Reading-Room, 2309 Santa Clara Ave., Alameda. Unity Literature.
- FLORA CARNALL, Branch Library, 459 W. Fifth Ave., Pomona.
- FLORENCE C. GILBERT AND MAUD EVALYNN ALDRICH, Healing by the spiritual influence of God. Teaching by correspondence. Address, 1370 Marengo Ave., Station A, Pasadena.
- HOME OF TRUTH, cor. Grand St. and Alameda Ave., Alameda. Unity Literature.
- MRS. E. B. BRUMMER, Branch Library, 437 East Ocean Ave., Long Beach.
- HOME OF TRUTH, 1233 $\alpha$  J. St., Sacramento. Unity Literature.
- HOME OF TRUTH, 275 North Third St., San Jose. Unity Literature.
- HOME OF TRUTH, Metaphysical Library and Reading-Room, 2538 Fulton St., Berkeley. Harriet Waycott Nelson, Manager.
- HOME OF TRUTH, 1805 Devisadero St., near Bush, San Francisco. Unity Literature.
- METAPHYSICAL LIBRARY AND READING ROOM, 611 Grant Building, Los Angeles. Unity Literature.
- NEW CENTER OF TRUTH, 1292 McAllister St., San Francisco. Mrs. Lizzie Robe, Manager. Unity Literature.
- SAN FRANCISCO CIRCULATING METAPHYSICAL LIBRARY, Unity Literature, 1031 Fillmore St., Room 15. Estella E. Gillham, Manager.
- READING ROOM AND CIRCULATING LIBRARY, 704 Citizens' National Bank Building, cor. Third and Main Sts., Los Angeles. Unity Literature. Open daily from 12 m. to 4 p. m.
- TRUTH STUDENTS CENTER, Branch Library, 506 S. Figueroa St., Los Angeles.
- MRS. R. P. WILLIAMS, Branch Library, 1028 Islay St., San Luis Obispo.
- MRS. J. W. YOUNGCLAUS, Branch Library, Calistoga.

### COLORADO

- COLLEGE OF DIVINE SCIENCE, 730 Seventeenth Ave., Denver. Unity Literature.
- MRS. M. L. ROSS, Branch Library, Fruita.

THE TRUTH CENTER OF CHRISTIAN LIVING AND HEALING, 108 W. 10th St., Pueblo. Unity Literature.

# DISTRICT OF COLUMBIA

NATIONAL NEW THOUGHT CENTER, Loan and Trust Bldg., cor. F and 9th Sts., Washington, D. C. Daily noon meetings. Wednesday meetings at 8 p. m. Circulating library. Monday classes. Sunday meetings at 4 p. m., at Rauscher's, 1032 Conn. Ave. Emma Gray and Geo. E. Ricker, Teachers and Healers.

TEMPLE OF TRUTH, 1228 16th St., N. W., Washington, D. C. Mrs. Florence Willard Day, Teacher and Healer.

# FLORIDA

MISS JULIA P. HASCALL, Branch Library, Merritt, Indian River.

# GEORGIA

ROBERT BRYAN HARRISON, Branch Library, 415 Austell Bldg., Atlanta.

# ILLINOIS

MRS. J. B. CALDWELL, Branch Library, Morton Park.

CHICAGO UNITY SOCIETY OF PRACTICAL CHRISTIANITY, suite 419, U. S. Express Building, 87 Washington St. Noon Silence daily except Sunday, from 12 to 12:30. Saturday at 2 p. m., the International Sunday School Lesson. Announcement of classes and other instruction on application.

CHICAGO TRUTH CENTER, Established by Mrs. Annie Rix Militz. Classes, private lessons, treatments and advice in Christian Living and Healing. Appointments by telephone. 399 Ontario St., Chicago. Tel., 57 North. Unity Literature.

H. HOWELL, Branch Library, Belleville.

MRS. AUGUSTA JOHNSON, Branch Library, 1151 Seminary Ave., Chicago.

MRS. S. A. McMAHON, 230 Bradley Place, Chicago.

M. JESNIUS-PETERSON, Branch Library, 4000 Cottage Grove Ave., Chicago.

THE LIBERAL BOOK CONCERN, 87 Washington St., Chicago. Headquarters for books and magazines along all lines of advanced Thought. Reading-Room and Circulating Library. Unity Literature. Catalog on application.

# INDIANA

MRS. EVA O. TAGGART, Branch Library, 617 S. St. Joe St., South Bend.

MRS. EDITH E. VINCENT, speaks the word for health, happiness, and prosperity. Branch Library. 311 S. Keystone Ave., Indianapolis.

# KANSAS

MARION AUSTIN DRAKE, FAYETTE M. DRAKE, teaching and healing. Absent treatments a specialty. Also teaching by correspondence. 25 No. 15th St., Kansas City.

MRS. W. J. FULLER, Branch Library, 620 State St., Kansas City.

MRS. ISABELLA G. WILSON, Branch Library, 224 Tecumseh St., Ottawa.

#### KENTUCKY

MRS. MARY HOFFMAN, spiritual healer. Present and absent treatment. 310 Ward Ave., Bellevue.

H. MOORMAN, Branch Library, 1633 Jackson St., Louisville.

#### MARYLAND

MRS. MARY A. BROOM, and her daughter, Mrs. Ophelia Dunbracco, present and absent treatments. Nervousness a specialty. 424 S. Patterson Park Ave., Baltimore.

#### MASSACHUSETTS

THE METAPHYSICAL CLUB, 30 Huntington Ave., Boston. Unity Literature.

#### MINNESOTA

MRS. MELISSA BULLOCK, Branch Library, Battle Lake. Box I.

EMMA J. DAVIS, Branch Library, 1406 W. Minnehaha Street, St. Paul.

MRS. ROSE HOWE, teacher and healer. Teaching by correspondence. Branch Library. Box 165, Spring Valley.

NEW THOUGHT LYCEUM, Sunday service, 11 a. m., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis. Ruth Barryman Ridges, speaker. Unity Literature.

MRS. CAROLINE WILLOUGHBY, Branch Library, 1429 6th St. S. E., Minneapolis.

#### MISSOURI

MISS EDNA BEALS, Branch Library, 2020 Trenton Ave., Trenton.

HOME OF TRUTH, May D. Wolzak, teacher and healer, 2312 Wabash Ave., Kansas City.

MRS. LIZZIE C. HEAD, healing, present or absent. 4021 Holmes St., Kansas City.

MRS. EMMA JONES, Branch Library, 2836 Manchester St., St. Louis.

PROF. LEROY MOORE, teacher of the Higher Life. Correspondence solicited. 913 Tracy Ave., Kansas City.

WILL. R. PENICK, JR., healing through faith and love, 1612 Francis St., St. Joseph.

JOHN H. RIPPE, Christian teacher and healer. English and German correspondence. 1620 Madison Ave., Kansas City.

SOCIETY OF PRACTICAL CHRISTIANITY, S. E. cor. 18th and Pestalozzi Sts., St. Louis. Services every Sunday at 11 a. m., and every Tuesday at 8 p. m., (English); every Sunday at 2:45 p. m., and every Thursday at 8 p. m., (German). Sunday School at 9:30 a. m. H. H. Schroeder, 3537 Crittenden St., St. Louis.

NEBRASKA

JUDGE JOSEPH RUSSELL CLARKSON AND C. ALBERT DEGROOT, Christian healers and teachers. Office, 301 New York Life Building, Omaha. Lectures delivered on request. Unity Literature.

MRS. ADA J. HAYES, Branch Library, 1229 S St., Lincoln.

NEW JERSEY

CIRCLE OF DIVINE MINISTRY OF THE ORANGES, Studio Bldg., 589 Main St., East Orange.

L. N. McQUAIDE, Branch Library, Boardwalk near 8th St., Ocean City.

NEW MEXICO.

MRS. MARTHA M. HORTENSTEIN, Christain teacher and healer. Present and absent treatments. Calls anywhere. Springer.

NEW YORK.

BROOKLYN CIRCLE OF DIVINE MINISTRY, 76 Hanson Place, Brooklyn. Rev. W. Ellis Williams, healer; Mrs. Herbert Pier-son, Librarian.

BROOKLYN TRUTH CENTER, 313a Quincy St., Brooklyn. Mrs. P. E. Sayre in charge. Unity Literature.

CIRCLE OF DIVINE MINISTRY, 35 West 20th St., New York City. Unity Literature.

MILLY H. ESMOND, 19 Sherman Ave., Glens Falls.

MRS. AMANDA E. HOBBS, present or absent treatments for health, happiness and prosperity, Branch Library, Harbor Heights, Mamaroneck.

OHIO.

MRS. REBECCA S. BROWNE, reader and healer, present and absent treatments. 1224 Lincoln Ave., Walnut Hills, Cincinnati.

CHAS. R. HAYDN, Branch Library, 4417 Carnegie Ave., Cleveland.

DR. AND MRS. J. GILBERT MURRAY, teachers and healers, present or absent treatments. Teaching by correspondence. Branch Library. 18 Hall Ave., Lakewood.

NEW THOUGHT TEMPLE, 7:45 Sunday evenings, Gorman Hall, 131½ S. Jefferson St., Dayton.

NEW THOUGHT TEMPLE, services Sundays 10 a. m. and 8 p. m. McMillan St. and Gilbert Ave., Cincinnati.

NEW THOUGHT CENTER, 418 12th St. (C. G. Pomeroy), Toledo.

MRS. BERTHA W. SPALDING, Branch Library, 188 Center Street, Ashtabula.

PENNSYLVANIA.

MRS. C. A. BARTHOLOMEW, absent treatments. It costs you nothing if not restored to health. R. F. D., Lansing.

**EASTON'S DIVINE SCIENCE CENTER**, present and absent treatments, also teaching, Branch Library. Free-will offerings. Mrs. A. E. Lothrop, East Paxinosa Ave., Easton.

#### S. DAKOTA.

**FRANCES LARIMER WARNER**, Philip. [Formerly of Chicago.] I desire to help others through the knowledge which freed me from a confirmed belief in lack.

#### TEXAS.

**MRS. WALTER ALEXANDER**, Branch Library, Sweet Water.

**NELL C. JOHNSON**, New Thought teacher and healer. Correspondence solicited. 1704 Guadalupe St., Austin.

#### WASHINGTON.

**DIVINE SCIENCE CENTER OF SEATTLE**, Agnes McCarthy in charge, 1209 Spring St., Seattle. Unity Literature.

#### FOREIGN.

**ROSE E. FOLEY**, Branch Library, Tyabb, Melbourne, Victoria, Australia.

**HIGHER THOUGHT CENTER**, Branch Library, 10 Cheniston Gardens, London, W. Eng. Unity Literature.

**SCIENCE OF SCIENCES SOCIETY**, (Mrs. Hannah More Kohaus), 8 Tower House, Candover St., Nassau St., London, W. England, Mabel Haslehust, Secretary.

## THE STORY OF LOVIE

### INTRODUCTORY

The Story of Lovie, which will begin with September *WEE WISDOM*, is intended by its author to be of equal interest to parent and child. The object of this little story is to show what applied knowledge of the Truths of Life will do for the child. The story begins at the beginning before its little heroine is more than an idea in her parents' minds.

So many questions are being asked and so many problems coming up for solution in the lives of those who are thinking along new lines of thought, that the author of "Wee Wisdom's Way" has felt a crying need of something that in a simple, natural way would help in the daily application of these truths. And so she is making this little story the medium through which she desires to give a kind of worked-out problem for those who are trying to get their figures in line with the Principle.

Judge Joseph R. Clarkson and C. Albert DeGroodt are associated in the work of Christian healing and teaching, having rooms in the New York Life Building, Omaha, Nebr. Lectures are also given upon invitation, and classes taught. Judge Clarkson is well known as an earnest supporter of Truth, and we affirm success for him in this alliance of forces with Mr. DeGroodt.





## DEVOTED TO PRACTICAL CHRISTIANITY

VOL. XXVII.

KANSAS CITY, MO., AUGUST, 1907.

No. 2.

### KNOW THYSELF

JOSEPH R. CLARKSON

There died not long since, in one of the Pacific coast states, a man who thought himself a pauper. In squalor, want and misery he died. Not long before his death he had, as heir, come into a fortune of many thousand pounds through the decease of a relative in England. But of this fact in his life the pauper had not learned. In truth he was rich. In belief he was poor *because he did not know himself—his real condition*. Had he before his death learned of his good fortune and not believed, he might still have died a pauper. Had he believed, and yet so weakly as not to have cared to act upon the belief, he might still have died in poverty. "The kingdom of heaven is at hand." More even than that. "The kingdom of God is within you"—that is, within every human being on this earth. It is for men to learn this fact in their lives; to believe this fact; to act upon this fact; and reap the sure results in peace, in health, in joy, in strength, in increase of glory, in eternal life—life, splendid life, here and now, and life more and more abundant forever and forever.

A son, if he really is to enjoy the benefits of sonship, must acknowledge his father and claim sonship. If he scorns or refuses the relationship, or in a disinterested or negative way admits the union but ignores

its full meaning and possibilities for himself as son, he may lose the fruits which a loving father and a loving son, a loving son and a loving father might in co-operative giving and receiving, receiving and giving, bring to perfected ripeness.

Jesus claimed for himself sonship with God, and said, "No man cometh unto the Father but by me." This claim exasperated the Jews, and more particularly their religious leaders. Had he done no more than to make claim he might not have been crucified. But he showed through what he did that his claim was true, and this ended in an attempt to put him out of the way because he interfered with a formal religious system which placed burdens on men but did not lift them. His purpose on earth was to open men's hearts and minds to the love of God. To confer upon them, and all of them, benefits. To take from them and all of them all their burdens, to draw them and all of them to him, that is, into the status of sonship with God their heavenly Father, that they and he and God the Father might be *one*, with all the boundless bliss assured by such a transcendent union.

He, as the Christ, the Anointed Savior, the God-endowed and God-panoplied, the healer, the redeemer, the strengthener, the transformer, the way, the life, the truth, the resurrector of mankind, was the fulfillment of prophecy. He was the culmination of God in humanity — God incarnate, God in the flesh. One of his sayings reads like a fearful reflection upon his predecessors. "All that ever came before me are thieves and robbers." . . . "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." "All" is a comprehensive term. Was Abraham a thief and a robber? Were Moses, Aaron, Joshua — all the later prophets — John the Baptist, thieves and robbers? Yes. Because they, to some extent, robbed men of their right to Son-

ship with God. Because, to some extent, they placed burdens and limitations on men. Because they did not give to men all of God-Infinite Good. Because they did not know and see and teach that men were entitled to oneness with God—to oneness with Infinite Life, Love, Wisdom, Power and All-Good.

This oneness Jesus taught and proved. He deprived men of nothing good. He took from them nothing but evil. He invited them to partake with him of every good and perfect thing. He told them to be perfect as their Father in heaven was perfect, and when in return for this they hated, persecuted, reviled and stoned him, he said, "Many good works have I showed you from my Father; for which of these works do ye stone me?" But he forced not even good upon them. He left them as free as before he came to choose the good or evil way, yet left them no excuse for continuance in evil. Did they care for salvation, they could have it. He told and showed them how they could work out their own salvation. They had every chance, every God-given instrument and talent which he possessed. Everything of God was his. Everything of God he gave to men, and promised that believers in him and followers of him should be led into all truth and all power and goodness through the Holy Spirit which would come to them if they asked and sought and knocked as they should. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Through the Father in him he overcame sin, sickness, suffering, destruction, corruption, death, evil, the grave and hell. Men may do the same, and will, before man's work on earth is fully done. But they must know themselves as God's sons, believe in themselves as God's sons, think, speak and act as God's sons—be like their Father. "Self-reverence, self-knowledge, self-control. These three alone lead life to sovereign power."

# THE BODY

EDNA L. CARTER

Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.—Matthew 9:17. (R. V.)

This strong statement of Jesus concerning the value of the body is well worth far more attention than it generally receives. A true estimate of man's organism is a necessary factor in working out the problem of his salvation.

From the thought of the materialist that the body is the man, there has been a swing to the opposite extreme, and now the tendency is to deny the body any real place in man's make-up. Neither of these extremes being true, it becomes necessary to seek along other lines for the Truth.

The main thought suggested by the text quoted above is that there must be a preparation of the body for the new consciousness of life which eager souls are seeking to attain. The old error thoughts about the body have so impressed their character in and upon it, that it must be quickened and renewed with new thoughts — Truth thoughts — before it can stand the in-flow of Spirit in its fullness, or in any great degree of fullness, and this explains why many who have been earnest seekers after Truth have died. New wine was poured into old wine-skins, and the wine-skins burst, and the wine was spilled.

An important step then in the regeneration of man is the preparation of the body to receive the new regenerating power, and this preparation is a matter of holding the body in thoughts of Truth.

Man is a trinity — Spirit, soul and body, and he is not complete except in this trinity. This holding of man's completeness, of the perfect oneness of these

three, is necessary in making the new whole, perfect, complete wine-skin which is to hold the new wine. Every thought of separation of one part of the trinity from the other parts works itself out in separation, and death follows. It is impossible to put death out of the race, or out of any individual consciousness, until this belief in separation — this belief that man is really separate from and complete without his body, is first put out.

The body is the temple of the living God. Every thought which fails to lift the body up to this high plane is error, and is destructive to the temple. The temple of God is holy. Every defiling thought concerning it must be cast out, and new, pure, holy thoughts must ever bless it.

The popular manner of speaking of the body as something inferior to the rest of the trinity — a something that must be held in subjection — is an illustration of the subtle way in which thoughts are held that destroy the temple. The body is not inferior in any way. It is not something to be held in subjection. It is the powers and forces that work in and through the organism which are to be, not held in subjection, but wisely controlled. It makes much difference whether one stamps this thought of subjection and inferiority upon the body or not.

The claim that the body amounts to nothing is sometimes upheld by quoting Jesus' statement, "It is the Spirit that quickeneth; the flesh profiteth nothing." But a study of what is meant by "the flesh" soon dispels any idea that Jesus meant man's organism, and that he would defile the temple by holding it in the thought of nothingness.

In so many ways men are unconsciously holding to belief in this inferiority and separation that the oneness and completeness of the trinity of man cannot be expressed too often, nor too strongly.

To overcome death means to save man whole and

entire. The philosophies of men seek to reconcile the world to the appearance of death. The philosophy of Jesus Christ does away with the appearance. Eternal life can be demonstrated, but it cannot be done except by the Truth. It can never be demonstrated while the body is denied its place in the demonstration. For this reason, spiritualism leads people astray. They are side-tracked through following after the will-o'-the-wisp of a bodiless existence instead of keeping faithfully in line with the Truth about the salvation of the body.

One of the principal reasons why so few seek complete salvation is that so many are satisfied to make the claim, "There is no death," without expecting any demonstration, or even taking into account the fact that it can be demonstrated. Most truth-seekers understand that when they claim, "There is no sickness, there is no lack" it means, when proved, that the appearance of sickness and lack are done away with. But in this matter of making the statement concerning life, they let it rest with the statement, and seem to expect no demonstration. In fact, seem often to think that demonstration is an impossibility. But in spite of the doubts of men, the real proving of the proposition "There is no death," does away with the undesirable appearance, just as demonstration does along every other line of Truth.

One of the subtle ways in which the thought of separation finds expression is in the use of such terms as "pass on" and "pass out" for death. When a word has been used as long a time, and with as many different meanings to different people as the word death has, it loses its force. New words are coined now and then to better express man's thought, and this is usually a good thing; but in the use of these new expressions for death, it is not good. Being new, they have a new life and power, and with what a shock they strike the organism! Knowing the power

of words, we know they must and will work out the idea contained in them if they are held to and expressed, so such words and expressions must go sooner or later.

The motive in seeking a new word for death was meant to be a right one, but the change fails to accomplish what it was intended to accomplish. To change a word with no thought of changing the idea back of it, nor the appearance which that word indicates avails little. In this case, it only painfully emphasizes the appearance.

And so with strong words of Truth let the body be blessed, quickened, renewed until it shows forth the glory which rightfully belongs to it. Until "all that see them shall acknowledge them that they are the seed which the Lord hath blessed." No stronger statement for this renewing can be held than this one: "The Spirit of him that raised up Jesus quickens my body."

"The whole creation groaneth and travaileth in pain together until now, waiting the redemption of the body."

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## ONENESS.

JULIA P. HASCALL.

*The Voice of the Living God is heard  
In the happy voice of every bird.*

*We learn of God's Infinite Love and Power  
From the beauty and fragrance of every flower.*

*We breathe, with the fresh life-giving air,  
The Truth that God is, everywhere.*

*And we know, as we breathe this living breath,  
That where God is, there is no death.*

## A NEW THOUGHT MOSAIC

JENNIE H. CROFT

[A "Twenty-minute" talk given at the Conference of the Western District of the World New Thought Federation, Denver, Colo., July 4-8, 1907.]

When Miss Brooks wrote me asking the subject of my talk before this Conference, I did not know what to answer, for I had not given the matter any thought. But, it came to me like an inspiration after I had begun my reply to her letter, tell her that the subject will be, "A New Thought Mosaic." This was such a delightfully indefinite subject, one that would fit almost anything that could be said along metaphysical lines, that I immediately settled upon it, and so informed our chairman.

As I thought about my subject, however, it took hold of me, and seemed to grow upon me. I saw that life was indeed a mosaic, and that many and various experiences, each in its own special place, were fitted into the design, which when completed, revealed the history of each individual. I saw that many people were seeking to make striking and brilliant effects, and were striving after this piece of attainment, and that bit of fame. Others were too indolent to exert themselves to accomplish much, but took that which came their way and used it without regard to fitness. Others again, were carefully choosing beautiful and harmonious qualities of mind and forces of character from which to form their mosaic of life. I saw, too, that everyone was hindered and delayed by the mistakes which he made. But it was given me further to perceive that individual character building was the execution of the greatest mosaic possible, and that each thought, each impulse and each faculty, had its part in the great work, and that while my brothers and sisters were laboring with more or less zeal to form some sort of pattern of their lives, it was the



individual's work with himself which was of paramount importance. We must concern ourselves with ourselves, and let our brother do the same without interference on our part. We must keep our thoughts, as well as our hands, off from him, giving him the freedom which we demand for ourselves.

We will then consider some of the necessary material for the individual mosaic, and the plans to be followed in its execution.

Those of us who have gazed upon some of the finest mosaics of the world, have noted with what distinctness the prominent figures of the picture stood out from the background. The artist, in making his design, sketched in these figures, and then chose the colors best suited to bring out the forms, and withal to create an harmonious whole.

The design or pattern of our mosaic is one sketched for us by that master artist, Jesus of Nazareth. He it is who has also given us instructions to be followed in fitly joining together the qualities and forces of our Being in the formation of a beautiful, harmonious life.

One prominent place in the foreground of our mosaic is occupied by Faith. Faith, to be an active power in our lives, must be based upon knowledge. One of old said, "I *know* in whom I have believed," and we, too, must have more than belief in the Infinite Intelligence which shapes the pattern of our lives. We must *know* that God is an active principle throughout man's whole domain, the principle of Good, and this is faith. Jesus said, "According to thy faith be it unto thee." If we banish all doubt and fear, and go to work to prove this great power of Good, our knowledge will broaden and our faith deepen.

From believing to knowing is a pathway which leads to many a trial; from knowing to manifestation is an ascent to realization. Jesus, before the tomb of Lazarus, *knew* that the Father always heard him, and

he proved this knowledge by speaking the word which brought the dead to life. Through faith we make all things serve the purpose of spiritual unfoldment. Through faith we develop the power to remain quiet and poised through all the exigencies of life.

Another prominent figure is that of Wisdom. We may have all knowledge, but unless wisdom guides and directs us in our use of knowledge; unless we are wise in the application of the knowledge we gain, we find our energies going wild, and we are not in dominion. When wisdom is active within us we find that our judgment is developed and discrimination is unfolded. We learn how to deal with conditions and circumstances, and not to let them deal with us. It is not more knowledge that we so much need, but the dissemination and practical use of the knowledge that we already have.

And then we would speak of Desire. It is through desire that man has attained to all things. There would be no individual life without desire. Desire is the principle of growth in everything that exists. Desire has been regarded as selfish, but it is a beneficent force which impells us to acquire all that is necessary for the unfoldment of the soul. It was desire for spiritual attainment that caused Jacob to wrestle with the angel of God, or the Spirit of Good, until he obtained the mastery he strove for.

Like all other energies desire may be perverted, but its nature is good, always good. Let us remove all condemnation from this potent faculty of mind, let us recognize the important place which it plays in the forming of a beautiful mosaic of life, and let us place it in the proper place which will cause it to add harmony and power to the whole work.

Knowing the important part which desire, when directed aright, may play in the individual's whole world, it behooves us to cultivate a desire for right thinking and living, that we may express through our

lives the beauty and joy of righteousness. Desire opens the channel through which our good may come to us. We go on with our desire, and expectation brings its fulfillment.

We are told that 98% of the mind is sub-conscious and only 2% is conscious. Many are exercised over the cramming of the 2% mind with useless facts and follies to the utter disregard of the 98% mind, and we may well concern ourselves with this problem. It is through the conscious mind that the subconscious mind gains its knowledge, knowledge which becomes causation when part of the subconscious mind-action. This being true, we should desire to take conscious knowledge of only the pure, the good and the true, that our lives may show forth these qualities.

But what of the background of our mosaic? We must have something which will bring into bold relief these figures which we have been putting in place. What is it that is really back of all our powers and purposes? What but LOVE? Love, the greatest thing in the world; Love that sustains and makes whole and beautiful and sweet man's entire life. Love fits in all the little corners left vacant when putting the main figures into our mosaic, and unites all that is otherwise incomplete. Love blends and harmonizes and brings out all that is best in our lives. Love unites man to the race, and gives him fellowship with all nature.

A person came into my presence one day who was shrinking and timid in manner and somewhat repulsive to look upon. A feeling of repugnance took possession of me for a moment, but refusing to yield to it I was brought to see that this one was robbed of the love which was her portion, and that I, with my feeling of dislike was helping in the robbery which made her what she was. I at once began to realize the pure, beautiful soul back of all appearances, and to send to her thoughts of love, real warm love which

thrilled through and through me, and she straightened herself up, and took a long breath and said that she felt a strong wave of love. This proved to me that we often keep people down in adverse conditions through withholding our love from them. Love, then, not only brings out the powers and forces within ourselves, but helps others to make their mosaics beautiful.

Now, we must name our picture. We have Faith, Wisdom, Desire and Love, all united in a pleasing and inspiring whole, and we will call it TRUTH. All these forces are the power of God impelling us on to greater things and higher achievements. Every point made in our development is the result of a cause working out the Divine plan. Truth looks steadily forward, leaving the visible and finite, the stress and turmoil of life, as it looks persistently along the perspective to the distant goal of the eternity of Good. Let man embody Truth, and then every true man becomes a cause, the result of which shall be a nation, a country, where only good is seen in all people and things, where Good reigns. Our Elder Brother, Jesus, the Christ, showed forth Wisdom, Faith, Love and gentle service because his spiritual vision was clear to the beholding of Truth in all its activities. Let us make him our example and fulfill the law of love.

Thus step by step the individual progresses, leaving materiality behind him and advancing into the universality of Truth, and consciously becomes one with God — GOOD.

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Time past is gone, thou canst not recall;  
Time is, thou hast, improve that portion small;  
Time future is not and may never be,  
Time present is the only time for thee.

— *Horace Mann.*

## EXPRESSIONS OF GRATITUDE

What will a man give for his life? What does it profit a man if he gains the whole world and loses his life? It is through life that worldly things are enjoyed and without life they are dust and ashes. Those who are desirous of getting happiness out of worldly possessions should be on the best of terms with the life Giver, for without life their possessions will pass quickly to other hands.

But those who believe that happiness can be had through material possessions also believe in the material source of life, and they usually seek to perpetuate their life through some physical way. Life is a *spiritual inspiration*. The Lord God breathed into man the breath of life and man became a living soul. Permanent life has its source in this vitalizing, life-giving centre of man, and through its quickening only can he have its consciousness.

When the life idea is weak in the mind the bodily energies run low, and negative thoughts find easy access to the consciousness. Right here most health-seekers go astray in their search for remedies. Instead of building up the life in the organism, they seek a cure for the lack of ease, or disease, in some organ or function. This has led to a variety of doctor's names of human ills beyond enumeration. Even experienced doctors have given up naming them and they have specialists called neurologists, who invent new names for human ills and put them in the medical books in mysterious sounding Latin.

All this can be done away with, and every disease eliminated from the system, by filling it with the cleansing, purifying flood of life. Without this life flow our denials and affirmations fall short. Without a substance to work through the Word is inoperative. The thought is but the seed and it must have soil in which to grow. Thus Christ laid such mighty stress

upon the acquisition of life. "I come that ye may have life and have it in abundance." We must *drink* his life—let it flow into the mind as an intuitive, soul-satisfying Truth.

This ability to drink into the mind the Life Idea, and through it vitalize the body, is apparently peculiar to some people. This ease of assimilation is caused by associated ideas which all may cultivate. It is found that gratitude is the open door to both material and spiritual good. When gratitude and appreciation are active in consciousness there is an easy appropriation of spiritual ideas. Doctors find that grateful patients respond more readily to their healing suggestions. Some doctors excite gratitude, because they themselves are grateful to the Giver of All Good. An "irregular" of this character in England, who had discarded medicine for more advanced methods, once had for a patient an old man, very rich and miserly. He had been told by other doctors that he had but a short time to live, but the "irregular" put him through a course that brought him a new lease of life, and a great flood of gratitude—he gave his healer half his fortune of five hundred thousand dollars. It was the flow of gratitude in his mind that made the life influx possible. Recently in California a man gave his doctor thirty thousand dollars for carrying him through a severe illness.

If these good souls could only know that gratitude to God, the one and only Giver of Life and all Good, would open the way to the vitality they are seeking, how great their joy would be, and what an inflow of life would come to the whole race.

The gratitude of Jesus to the Father was a great factor in his spiritual power. Gratitude and thankfulness in him was expressed in every demonstration. He blessed and gave thanks and lo, the loaves and fishes were multiplied and increased. Here is a lesson in the multiplying power of gratitude. If you

send forth your thanks, and the symbol of your gratitude, it will increase what remains in your hands. Even Jesus required the few small fishes and loaves as a nucleus for his blessed words. Give to those who help you and you shall receive full measure, pressed down, heaped up and running over.

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## WHY DO WE LOVE THE TRUTH?

PEARL IONA MIZENER

Henceforth I ask not good fortune — I am good fortune.—  
*Walt Whitman.*

Why do we love the Truth? This is a vital question, which perhaps some of us have never asked ourselves. Ask yourself now. What is the first thought that comes in response? Is it "Because it has done so much for me?" Or does this answer come: "I love it because it is so beautiful I cannot do otherwise — because it is my divine nature to love?"

Do you love it because by living in accordance with it you may heal your body, or your estate, or conditions in your environment? This is probably why the majority of us were attracted to it and loved it in the first instance, but let us see to it that we take a step beyond this and love the Truth without thought of result or reward. We have nothing to do with results, that is God's part, the part of Truth.

Of course we know that if we live the Truth, we will reap the manifestation of Truth. But let us cease to look for or think so much about, the *result*. Let us simply love the Truth, live the Truth, be the Truth.

Let us not say we have the Truth, but that we are the Truth. We do not say that God has the Truth, but that He is the Truth. And we being made in the image and likeness of God, are the Truth.

When we say a person has the Truth we are speak-

ing of the relative man. We mean that he has become conscious of a part of the Truth that dwells within him—that he has had a glimpse of his real being. If you had a friend whom you loved and entertained because he was powerful and could be of service to you, this would not be the purest love you could give him; it would be mixed with an element pertaining to the relative man—selfishness. But if your love went forth to him spontaneously, because it was your divine nature to love, the service he would be to you would really be far greater than if you had the thought of result in your mind.

This is what I mean by loving the Truth for its own sake. Are we not sometimes prone to say that we have held a certain thought and tried to be faithful, but the desired result did not appear? Cease to look for the result, that is God's part. Let us simply put forth all our energy spontaneously into loving and being the Truth. Until we eliminate this element of selfishness from our love of Truth we will never reach the highest manifestation or be fully illumined.

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### UNITY

*One holy church!*

*One army strong—*

*One working band,*

*One harvest song!*

*One God—Omnipotent!*

—MRS. M. H. LOUNT.

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THE intelligent power that creates and controls the Universe reveals itself and its laws to those who *intelligently* seek them.



# BIBLE LESSONS

• by Charles Fillmore •

*(Texts from the Revised Version.)*

## Lesson 7. August 16.

THE DAY OF ATONEMENT. — Leviticus 16:5-22.

5. And he shall take of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering.

6. And Aaron shall present the bullock of the sin offering, which is for himself, and make atonement for himself, and for his house.

7. And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting.

8. And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.

9. And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin offering.

10. But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.

11. And Aaron shall present the bullock of the sin offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

12. And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil:

13. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not:

14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16. And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

17. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.

18. And he shall go out unto the altar that is before Jehovah, and make atonement for it; and shall take of the blood of

the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

20. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat:

21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness:

22. And the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

GOLDEN TEXT — *Wherefore also he is able to save to the uttermost them that draw near unto God through him.* — Hebrews 7:25.

This lesson centers about two goats, both to be sacrificed, one unto the Lord as a sin offering and the other unto Azazel, the prince of darkness. In the King James Version this is translated "scapegoat," but according to the majority of modern scholars the meaning is "adversary" or great evil.

The goat symbolizes resistance and opposition. It is a phase of personality. We resist the Spirit on one hand, we resist our fellows on the other. These are the two goats. They are both up for denial. The resistance of the Lord is to be killed out entirely, and the resistance of our fellows is to be sent into the wilderness — denied place in consciousness. We resist the Spirit because we do not cultivate belief or faith in its existence. "Do you believe?" said Jesus. Do you have faith in the presence and power of an invisible and intangible something that makes itself manifest only in thought and feeling? The sense man says, "Show us the Father." The Spirit replies, "Have I been so long a time with you, and dost thou not know me?" We are surrounded on every side by evidences of this great Creative Power — we ought to believe from the standpoint of logic, the "signs" of the Great Mind are so many. Our attention is fixed

too largely upon the things of form and shape, the result being a materialized consciousness that believes only in the evidences of the senses. All sins of non-belief in things Spiritual are to be atoned for by denying them place in consciousness, and affirming the presence and power of the mind of the Spirit until we have a consciousness of our Spiritual identity and can say with Jesus, "He who hath seen me (Spirit) hath seen the Father." This will kill the goat of resistance toward God.

Resistance toward evil is not to be wholly destroyed, but the nothingness of the thoughts of evil are to be lumped together and dumped into the wilderness of sense. This is the scapegoat that carries away all the iniquities of the children of Israel and loses them in the outer void.

This also illustrates the difference between sins toward God and sins toward men. There must be a complete and full union of the Father and child — every thought of obstruction or resistance must be done away with. It is very important that we make a complete atonement or at-one-ment with the Father. Our relation to our fellowmen is so complex that we are excused in a measure if we fall short in observing the fullness of the law of non-resistance. Yet in super-consciousness we can rise with Jesus Christ and "resist not evil."

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### Lesson 8. August 25.

ISRAEL JOURNEYING TO CANAAN.—Numbers 10:11-13;  
29-36.

11. And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

12. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

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13. And they first took their journey according to the commandment of Jehovah by the hand of Moses.

29. And Moses said unto Hobab, the son of Reuel the

Midianite, Moses' father in law, We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good: for Jehovah hath spoken good concerning Israel.

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.

32. And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us the same will we do unto thee.

33. And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting place for them.

34. And the cloud of Jehovah was over them by day, when they set forward from the camp.

35. And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee.

36. And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

GOLDEN TEXT — *And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night.* — Exodus 13:21.

This lesson teaches that Divine Wisdom provides ways to guide those who have chosen its leadership, and that night and day they may behold the symbol by looking in the direction of the tabernacle. The tabernacle is the place of meeting the Lord, where the priests congregate to chant the sacred words and build the fires upon the altars of sacrifice. This is symbolical of the center in consciousness where the individual touches the Universal.

Thoughts are alive — they think and feel and commune with one another like people. All through the body are congregations of thoughts drawn together at different places through sympathy and kindred ideas. All the thoughts of love we have, or have ever had, are congregating and expressing themselves through that brain and nerve center back of the heart — the brain of Love. Physicians are accepting this truth. The Associated Press in its reports from Boston July 25th, says:

Dr. Joseph Simms, of New York City, who arrived here yesterday from Europe, contends that the heart has more to do with the function of thinking than the brain. Dr. Simms points out that the brains of many idiots are large, yet their hearts are very small, whereas the brains of many geniuses have been below the normal, while their hearts have been abnormal. "We think literally all over our bodies," says the doctor. "Thought is in the soul which permeates the entire physical being. The brain is a great heat producer, but it has little to do with the function of thinking. We think with our fingers, or with our toes whenever we use them." Dr. Simms declares that such world renowned scientists as Sir William Hamilton of Edinburgh university, and Prof. von Hartmann of Berlin, agree with him in his theory.

We are not always conscious of the great flood of thought that is being sent forth from our various body brains, because we do not strive to get out of the wilderness of sense through Divine Guidance. When we accept the Divine Law given to Moses, and make the covenant to do the will of God, we become the children of Israel, and these mysterious ways of Divine Guidance are opened up to us.

When we start the fires of the Spirit within the soul there is always a reflection on the clouds of conscious thoughts without. These we see and the messages are given to us. They may be symbols in the visions of the day or the dreams of the night. The light within will interpret them if we patiently ask and listen. The pillar of fire by night is the witness of the Spirit on the altar of Love as a glow of light that opens the understanding. "Was not our *heart* burning within us . . . while he opened to us the scriptures?" Luke 24:32.

The Power of the Word is emphasized in the affirmations by Moses, the Law Giver. We can use these words today with like results and dissipate opposition by proclaiming, "Rise up, O Lord, and let thine enemies be scattered." The power of the priesthood is maintained through the use of Divine Words. Although we cannot tell why, spiritual words sway and

hold us, and we reverence those who use them with authority. This beautiful benediction of the Jewish high priest always left a lasting impression upon the congregation:

The Lord bless thee, and keep thee:  
 The Lord make his face shine upon thee,  
 and be gracious unto thee:  
 The Lord lift up his countenance upon thee,  
 and give thee peace.

St. Patrick, when he entered on the conversion of Ireland, is said to have made this affirmation and prayer:

May the strength of God pilot me,  
 May the power of God preserve me,  
 May the wisdom of God instruct me,  
 May the eye of God view me,  
 May the ear of God hear me;  
 Christ be with me,  
 Christ in the hearts of all to whom I speak.

## Lesson 9 September 1.

### THE TWO REPORTS OF THE SPIES.—Numbers 13:17-20; 23-33.

17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way by the South, and go up into the mountains:

18. And see the land, what it is; and the people that dwell therein, whether they be strong or weak, whether they be few or many;

19. And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in camps, or in strong holds;

20. And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

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23. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and of the figs.

24. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.

25. And they returned from spying out the land at the end of forty days.

26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28. Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there.

29. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains; and the Canaanite dwelleth by the sea, and along by the side of Jordan.

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it: for we are well able to overcome it.

31. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we.

32. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

33. And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

GOLDEN TEXT — *Jehovah is with us: fear them not.*  
— Numbers 14:9.

The "promised land" is the subconscious realms in man. In Genesis this is symbolized as the Garden of Eden. Man abused the privileges of this wonderful store-house of the Lord and was driven to a desert place without. But he has always yearned to return. The Sons of God are not at home in a realm where matter binds them on all sides. They are spiritual and their minds naturally revert to the place where spiritual forces prevail. Paul refers to this as a country from which we came forth and from which we are to return. Those who behold this possibility and are striving to fulfill the Divine Law are the children of Israel on the way to the Promised land.

Joshua means *I am* and Caleb *faith*. These are ready to take up the conquest of the land which has been found so rich, but the remainder of the spies make such discouraging reports about the size and the

strength of the people occupying that land, that the children of Israel refuse to go over and possess it.

This is strikingly illustrative of the mind where fear of ability overpowers the faculties that make ability. We are none of us in the conscious possession of the ability to go into that great realm of the soul and at once master its elemental energies. But the *I am*, coupled with Spiritual Faith, Caleb, will develop power as needed and the conquest be finally accomplished.

This promised land is the so-called psychic realm and thousands are entering it in their search for the occult. But they are not protected by the Lord, nor is their *I AM* centered in spiritual faith. Without these safeguards they are liable at any time to be attacked by the strong people in possession of that land, and in their weakness overcome. We are often called upon to help those who have experimented with and quickened forces they cannot control. Hypnotism, mediumship, telepathy, occult breathing, and the many quick methods for developing the psychic are of this class and should be avoided by those who wish to observe the Divine Law. We cannot force the unfoldment of the sleeping powers of the soul. The awakening must be gradual and under the direct impulse of the Christ-mind.

"Awake thou that sleepest and Christ shall give thee light.

## Lesson 10. September 8.

### THE BRAZEN SERPENT.—Numbers 21:1-9.

1. And the Canaanite, the king of Arad, who dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive.

2. And Israel vowed a vow unto Jehovah, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3. And Jehovah hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and the name of the place was called Hormah.

4. And they journeyed from Mount Hor by the way to the



Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread.

6. And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Irsael died.

7. And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people.

8. And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live.

9. And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

**GOLDEN TEXT** — *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.* — John 3:14, 15.

Bitterness always has back of it a bite for some one. In this instance it was God. When one rebels against life's conditions and curses God he sets up some very fiery forces in his thoughts that react upon his body like poison. This is the condition illustrated in this allegory. God does not directly send serpents upon man, when he gets angry, but man's thought sets up cross-currents in his consciousness, and the burning and biting seem like a Divine visitation. The original Hebrew does not imply that these were real serpents, but "the seraphim", "the burning ones."

The serpent is a form of elemental life, and physiology says that the seminal fluid, through which physical life is generated, is impregnated with innumerable little serpents. Upon this the Oriental symbol of the serpent with tail in mouth, representing eternal life, is based. When these elemental forms are "lifted up" or spiritualized, they add glory and radiance to the whole man. The brazen serpent which Moses caused to be put up where all could see it, and

by looking be healed, represents this elevation of the sense man to a higher consciousness.

Moses prayed for the people, they confessed their sins and repented, there was a complete change of thought and especially a *concentration* upon the One Central Life, represented by the brazen serpent, upon which all must look to be healed. When we turn our attention within and concentrate all our thoughts about life upon Divine Life, as manifest in Christ, a harmonizing and lifting-up process sets in throughout the organism. The life in the seminal fluid is no longer dissipated in sense sensation and psychic leakage, but conserved and concentrated at the various nerve centers. Through the action of the mind in prayer, faith and meditation these life vehicles are transmuted to higher forms of energy and the whole man is lifted up. This is the way the body is spiritualized and it is through this law that man will finally make an immortal body.

“As Moses lifted up the Serpent in the wilderness, (of sense) even so must the Son of man (personal consciousness) be lifted up.”

## Lesson 11. September 15.

MOSES PLEADING WITH ISRAEL.—Deut. 6:1-15.

1. Now this is the commandment, the statutes, and the judgments, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it:

2. That thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

4. Hear, O Israel: Jehovah our God is one Jehovah:

5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6. And these words, which I command this day, shall be upon thy heart:

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when

thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9. And thou shalt write them upon the door posts of thy house, and upon thy gates.

10. And it shall be, when Jehovah thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee; great and goodly cities, which thou buildedst not,

11. And houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and thou shalt eat and be full;

12. Then beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage

13. Thou shalt fear Jehovah thy God; and him shalt thou serve, and shalt swear by his name.

14. Ye shall not go after other gods, of the gods of the peoples that are round about you;

15. For Jehovah thy God in the midst of thee is a jealous God; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

GOLDEN TEXT — *Beware lest thou forget Jehovah.*  
— Deut. 6:12.

Moses, the representative of the Higher Law, is always pleading with the mortal for a more faithful observance. This innate understanding of the Divine Law is a part of our birthright from our original Source, Supreme Mind, and by fearing, or better, *reverencing* the Lord, we open up the ideal realm of the soul and the Spirit of good judgment becomes part of our consciousness.

An understanding and observance of the Law of Being increases mightily every force and faculty of man. When we know positively that all our ills are the result of error thoughts, we strive to think right, that we may possess the land. The "promised land" is a realization of Divine Substance and it is the foundation of the substratum of the new body in Christ. It is not a dream that man is to possess a body of immortality but a solid fact. Science perceives the possibility and is groping for the key in indestructible germs. This is the right clue, but the source of the immortal microbe is not discerned be-

cause of the materialism of science. There must be enough religion in physical science to cause it to think logically of cause and effect, then its germ theory will bear fruit.

The idea of the One God centralizes thought and masses all true ideas. Unfoldment of thought power follows and man begins to see himself as he truly is.

It is uphill work trying to love the Lord God. The way to make it easy is to mass all love thoughts at the heart center, and affirm the might and power of the Spirit of Love. Then sending thoughts of love to those we have considered our enemies opens up soul graces we never knew we possessed.

The introduction of true words into the heart, and other brain centers in the body, is a part of the soul's education. These children of thought in the subconsciousness are to be diligently taught the truth through constantly carrying to them right ideas. These ideas are to be mentally written upon every part of the body-house until the new land is revealed in a new body. Then it will be found that we are full of good things which we have not developed of personal effort, but which are ours through spiritual inheritance.

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### A COMMENT

A prominent author and teacher says in a letter to one of our friends, "I have never taught the same thought which is set forth in UNITY. The New Thought will not bring money except that it tends to make one more self-reliant, poised, and mentally alert. — The help is all within one, tending to increase the capacity." Luke 12:31.

The above statement defines but one of the actions of the law of supply and is not a complete outline of our teaching and practice. There are two mental conditions resulting in poverty. One of these conditions

is inertia, the other is ignorance of the law of supply. Our teachings instruct how to meet and nullify each of these unnatural states.

Where the condition of inertia prevails we communicate the impulse that stirs the soul possibilities into an activity that lays hold of the invisible substance and shapes it to will. Where ignorance stands between the man and prosperity we teach the law of demonstration, and the knowledge thus gained enables him to bring his powers to bear upon the ethers of supply, and he sets his good into visible form.

In most cases poverty is a hypnotic state imposed by the race consciousness that has long accepted its own accumulating ideas of lack and inequality. These subtle suggestions creep in from all sides, but when a swift thought of the indwelling abundance is directed to the hypnotized mentality there is a quickening which dispels the lethargy, the mind exerts its power and poverty in thought and fact departs.

Both supply and the power to bring forth supply are in man. The length of time required for the out-picturing depends upon the degree of faith the seeker has attained. If the mind yields slowly to the proposition that prosperity is here and now, time is necessary, and by inducing the thoughts to maintain reliance, poise and alertness, the good eventually objectifies, whether through increased capacity as a wage earner or through increased capacity to know the good within; the increase operates along all lines of activity and through all avenues of distribution. If the mind really accepts the immanence of good, results follow quickly, as numerous cases of instantaneous demonstration attest.

Man does not live by bread alone, but by every word that proceedeth out of the mouth of God. When we learn to use the word of God we send it forth into the sea of substance, and having asked for bread, we receive it.—M. S.

## “JUST LIKE SUNSHINE”

J. J. K.

A short time ago I was feeling away down in the depths, and had been for a long time passing through one of those “Gethsemanes” we who are regenerating know so well. My heart was so sad that I often feared it might be reflected in my face, and I had the feeling that I depressed others. Imagine my uplift, then, when one of the neighbors said to me: “Mrs. —, a lady told me yesterday that you and your daughter were always just like sunshine to her.” My eyes filled with tears, and I mentally praised God that the Spirit radiated from me, even while I might be unconscious of it, and it made me realize more than ever before, the importance of letting our light shine, and of having our *aura* so filled with the light of the Spirit that all with whom we come in contact may feel its brightness.

No matter how dark your life may be, always remember the value of a happy face and a cheery word, for you may never know but what it may bring some soul into the light. *Live* your religion! not once a week, but always, and in all places. It will not be wasted.

You know in a play, all the actors come upon the stage together just before the curtain goes down on the last act. Of late, it seems to me that all the people whom I do not like, and some of whom I had not seen for years, were coming back into my life. I had been delighted to get rid of them, as I thought, but it seems that I was not rid of them, for here they are, and many of them have asked me to help them. It is not pleasant, but I will do the best I can, for it is evident that they have come back for a purpose, and for a blessing.

You see people and things will *always* keep coming

back into your life to be met and "worked out" in the right way, or until you have "worked out" the state of consciousness for which they stand; and the sooner you face it, and find the meaning of their presence in your life, the sooner you will be free from the unpleasantness of their personality. Then the curtain will go down on that act, and you may be able to begin a "play" more to your liking.

Hereafter, instead of holding the thought that God will take these people out of your life, ask Him to show you the purpose in it all, for God's plans are not haphazard ones, you know, and there is a divine purpose in everything that comes into your life. The sooner you set about finding it out, the sooner will your own life become harmonious and perfect.

But the great trouble with us is, that we are always trying to pick out the things which will give us pleasure. We wish to pander to our personal self, which is after all pandering to nothing. And what is temporal pleasure? A soap bubble! a breath of air. If we would cease to dwell upon personality, and look upon people as "states" of consciousness, reflected from something in our natures, we would be much happier.

That is the only way to work out hate and unforgiveness. Bless, and forgive, and love the one who causes it, and realize that you must have similar characteristics in your own nature, or you could not send out the little vibrations of hate, to meet their hate thoughts.

See only Christ in the soul, and let the scowl, and the bitter, untrue word go! Deny it, and affirm the divinity within that soul, and it will cease to be. You will thus be giving freedom to a soul in bondage, and to your own soul. When will we learn to release and be released? to forgive and be forgiven? Sit in the Silence, if only five minutes a day, for it is there that you will receive your revelations from God. Al-

ways place your mind upon some definite thought, and not expect a blessing if you start out with the thought "God is Love," and end with studying out the pattern for a new dress. Empty your heart of the material, before you fill it with the spiritual.

There are so many good thoughts to hold. Here are a few:

I ask the Spirit of Truth to lead me and guide me in every act of my life.

I ask for the kingdom of God.

Quicken my spiritual perceptions, O, God!

Help me to realize the nothingness of material things!

Help me to live the Christ life.

Help me to see only the good.

O, there are so many beautiful thoughts, and so much — so much — to the life of the regenerating soul. Who could tell it all? this wondrous treasure, which is boundless and endless and infinite. Just live, and love and forgive, and pray for grace to work out every desire that comes from self. To desire only the things of the Spirit, no matter how unpleasant they may seem to us at the time. Some day — they will seem beautiful, when we look back upon them.

Just now we are looking at the wrong side of the tapestry — the side with knots and snarls. But some day we will be permitted to turn it over and see the whole exquisite pattern — evolved from our hells and Gethsemanes — from the mistakes we have made, and the sins we have sinned, and the power they have given us to help others over those same places.

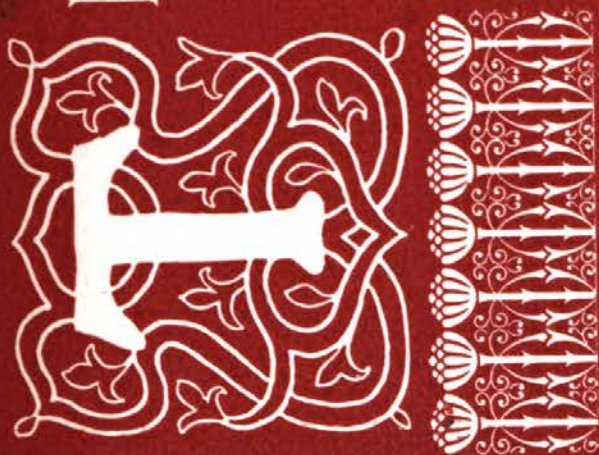
Let us make the pattern beautiful; and God grant that there may not be knots and snarls on both sides.

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If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.— *II. Cor. 8 : 12.*



THE Spirit of Him  
that raised up Jesus  
quickens my body.





## ANSWERS TO QUESTIONS

JENNIE H. CROFT

263. Will UNITY, who speaks from the highest spiritual standpoint, explain more explicitly this statement in April UNITY Answers to Questions, page 258? "A certain amount of food and clothing is necessary for the sustenance and protection of the body under present conditions, but man provides himself with them; they are *not* gifts from God. The only thing which is God-given is the ability to provide for himself." In this case, how is one to have faith to ask the loving Father for things, when he is crippled or in other ways has *not* the ability to provide himself with necessary comforts? We are told that the Father is more willing to give good gifts to his children than our earthly parents, etc. Does not the thought that "the only thing which is God-given is the ability," etc., cause one to feel stranded? I am sure you can set us right on this point as you have on so many others.

—A TRUTH SEEKER.

An illustration will, perhaps, serve to make more clear our meaning in the statement referred to. The great force called electricity is God-given, that is, it is one of the primal energies of the universe. When man discovered this force, he produced various means by which it could be utilized for the benefit of his kind. God did not give man the motors, the arc lights, etc., they are the result of electricity applied to general use. Thus, Intelligence is God-given, or, the primal creative energy of the universe, and man is endowed with this great Power through which he may provide for all his needs. It is true that a man may be incapacitated and unable to provide for himself, but this does not disprove the statement that man (the race) provides for himself through his ability to use the God-given power. The exception but proves the rule. The Father (Source) is more willing to give than earthly parents, in the sense that all that *is* the Source is the potentiality of man (race), and cannot be separated from him. To us, this brings the Good (God) into much closer and dearer relation with mankind than the idea of a Being who gives or withholds at his pleasure.



It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, Mo.

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## CLASS THOUGHT

[Held daily at 9 p. m.]

AUGUST 20TH TO SEPTEMBER 20TH

*“ The Spirit of Him that raised up Jesus quickens my body.”*

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## PROSPERITY THOUGHT

[Held daily at 12 m.]

*The equality of the Law of Demand and Supply is now established unto me.*

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## HELPFUL THOUGHTS FROM LETTERS WRITTEN TO SILENT UNITY

Below we give some helpful thoughts gleaned from letters written to the Society of Silent Unity. We are passing these good thoughts on for the benefit of the many who will read them, and are thus giving these growing souls who express words of light, an opportunity to let their light shine farther than our desk.

We wish to repeat that while we are glad to receive reports of healing, and demonstrations of the prospering power of the Spirit, our real work lies deeper than that. It is our purpose to so quicken with the living word of Truth every soul that comes to us that a new life will begin, and such steady growth be made in that life that error and its fruits can have no place in mind or body. Therefore for all these evidences of awakening to spiritual understanding which these letters show, we are thankful.

All who come receive our faithful attention, but we have a most special, earnest, loving and vital interest in those of our correspondents who are faithfully lay-

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ing hold of Truth, and are making spiritual things their aim and object in life. Postmark and handwriting are known, and such letters are eagerly opened. Often everybody stops to listen while reports are read aloud from these who are putting on "the new man which is renewed in knowledge after the image of him that created him;" and we thank God, being confident of this very thing that he which hath begun a good work will finish it.— E. L. C.

Yes, "I am the Word," so I must be careful what I say. "Speak and it shall be done unto you;" so I must be careful what I speak. I realize that not even to myself must I tell the story of my discords.— Mrs. E. W. H.

I thought I was listening to the voice of my Lord, and looking to him for results. It seems I was all unconsciously looking at the evil and striving to overcome it myself, instead of realizing that Christ has already overcome it.— H. M. O.

I know our support is from God, and if it does not come through one channel, it will another.— Mrs. C. H. B.

I realize more clearly now that there is no end of avenues through which abundance comes.— T. C. W.

My husband and I want one little room in our house for a Silence Room, with nothing in it but New Thought literature, pretty mottoes, Madonna pictures, etc. We shall never allow ourselves to go into the room unless our minds are in a perfect state, so that whosoever enters the room will feel its peace and blessing. I am saving some of the Red Leaves to *passé partout*.— Mrs. G. W. B.

It is said that when a student of Truth finds undesirable conditions manifesting in body or affairs which will not leave at the speaking of the Word, it means that they have sometime set their mind determinedly to error! That is my case, for that is what I did, at the same time when speaking and believing high statements of Truth, and the fact that I built these conditions from these mental misfits explains the present situation exactly.

I AM the Knower, because this True Self is all there is of me, and I have never known anything but perfect Being, hence could not know anything but health. This is the Self I have at last consented to know, and this only. And I have the perfect assurance of the Spirit that when I have overcome the present

manifestation by constant and absolute right thinking and speaking, it can never recur, for my habit of conscious thinking will have become so fixed in Truth that I will no longer recognize seeming evil as having any reality.

So if this seemingly tenacious appearance must be put out step by step, and so teach me continuity of right thinking, it will have brought me great good. Your treatments have opened my mind to perceive this; of that I am sure. I realize every day the great good that is coming to me daily, and the good beyond good that awaits expression.—E. M. J.

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## EXTRACTS AND COMMENTS BY SILENT UNITY CORRESPONDENTS

There are several ladies of great wealth in this city, and they know of me. Oh, if they would only think of me, and be willing to help me some; but I do not hear from them, and I fear they do not think of me.

The above extract from a letter written to the Society of Silent Unity gives expression to the error common amongst men of mistaking the channel through which their supply has come, or may come, for the source of supply. There will be doubts and fears and lack until the faith-hold on everything else than God is loosed, and understanding of the everywhere present Spirit substance as the unfailing Source of All-Good is made the ground of faith.

Idolatry is defined as "the worship of idols, images, or anything else which is not God." Reliance upon one's employer or employer's business; trust in wages, salary or income of any kind is all idolatry.

The forms of false gods change as man changes, but so long as the idol idea remains in the mind it will take some form, and man will be subject to it.

Idol worship of every kind leads man into the worst kind of slavery. He fears and trembles and cringes before his gods in the most abject manner. And this is true whether the idols be graven images or mental images. It is the mental image that is the real idol anyway; and so the work of destroying false gods

## UNITY

is a mental work. The efforts of the Israelites to stamp out idol worship by destroying the idols was always a failure. The idol idea remained, and again worked itself out in the lives of the people.

This idea is still working, and day after day men are giving willing or unwilling service, each to his own particular god, offering as sacrifices time and talents and energies which should be given wholly to the true worship of the one God.

Few realize that their trust is in idols until the seeming springs of supply begin to fail. Then there is a revelation.

The mental and physical strain produced by the mental attitude of bowing down to false gods can be relieved only by the Truth, which frees man and enables him to rise and walk uprightly in the consciousness of his spiritual dominion. Only in this consciousness can the one God be worshipped in Spirit and in Truth.—E. L. C.

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### A SAMPLE CASE

We are often asked how we handle cases that are still under the care of a physician. Here is the history of such a case. One of our correspondents who has an active faith in God sent us a telegram asking treatment for a friend. The telegram was followed by a letter the same day, briefly explaining the situation, and stating that two physicians had pronounced the case a hopeless one of Bright's disease.

The second day brought another letter reporting:

I sat by her bed an hour and held the word, "Peace, Peace, Peace," until she became quite easy. Since then she has asked for a little chicken soup, and now she is craving ice cream.

Two days later came another report:

I think the physician in charge is *astonished* at the turn in her condition. When I asked him last night if he did not think



"we" would finally get the patient on her feet, he said, "I hope so; it now seems possible."

Another two days brought the encouragement:

I am glad to report that Mrs. M. H. is still improving. There is no fever today, and not quite such a flow of urine. Appetite is also improving. We all have to smile at the dear old doctor who is not able to understand why his patient does not die, as he was positive that she would have to go on Tuesday night. None but members of the family know of your treatments, consequently you have no deep-seated prejudices to overcome.

A twenty-four hour interval brought the good word:

I am glad to report the continued improvement of Mrs. M. H. This morning I received our first communication from the Unity Society, and it filled the entire household with rejoicing. As your message came the dear old doctor took his leave, saying he did not consider it any longer necessary for him to come so often, and that if we needed him we could send for him. At 9 o'clock I had Mrs. H. hold the Red Leaf between her hands, and I sat a few minutes with her until she fell asleep. At 12 o'clock I sat with her again, and now she will not let the Red Leaf leave her.

The next day the letter read:

I am glad to report the continued improvement of Mrs. M. H. The flow of urine is surely decreasing, and her bowels are getting in better condition. She rests easier and enjoys more sleep.

The day following we received the tidings:

Greetings — God's richest blessings rest upon you and your work, dear friends. Mrs. M. H. continues to improve, eats and rests and trusts. She sat up a few moments today, and her sister went home, feeling that all danger had passed. All who are in the house believe that Mrs. H. has been snatched from the brink of the grave through the loving ministrations of the Society of Silent Unity.

A day later the report read:

I am glad to inform you that Mrs. M. H. is still improving under your ministrations. She sat up a little while this morning. Her voice is getting stronger, her appetite is improving, and she sleeps well for an hour at a time. The doctor took away some of the urine to analyze, and told me that under the microscope the

pathological specimens were about half as numerous as they were one week ago, and that there seems to be a cessation of the disease, so far as the kidneys are concerned. He considers her out of immediate danger providing she can get over her abnormal thirst.

A letter just received says:

Mrs. M. H. is still improving.

There are features in these reports worth noting.

There is no pessimism, no doubts, no urgings. The conditions to be met are simply stated, the improvements positively defined and joyously acknowledged. There was no thought of making the practitioners responsible; there was a recognition of the Immanent Health, and an intelligent, loving co-operation with those who were daily speaking forth the word of harmony. "Again I say unto you, That if two of you shall agree upon earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

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## SURGICAL OPERATIONS

THE EDITOR

We are still plied with questions about surgery; does Divine healing attempt it, etc.?

"All things are possible with God." If the patient has faith in the power of God to set a bone, or heal a laceration, it will be done. Sometimes it is done quickly, again years are required to complete the restoration. At ten years of age while skating my hip was dislocated. Hip disease resulted and the leg was shortened nearly five inches and a cork sole of that length worn until within the past few years.

Through spiritual realization the leg has gradually lengthened, until now it is less than two inches short, and its shrunken muscles and flesh have been restored. I know this spiritual power will make it perfectly

whole, although as men count time, I am over half a century in this body.

But we have scores of restorations through our Silent Unity ministry of what might be termed surgical cases. Here is a good one from California:

Now I want to give praise to God and you, dear Unity. The 30th of last November I wrote you asking treatments for an abscess that had been in my groin for six years, and the doctors had pronounced it incurable, and my days were numbered. I laid in bed for seven months. This abscess discharged all these years, and during this time it broke out twice in the back part of my hip, the doctors could not tell what was the cause of it nor cure it. I asked you to treat my case, and since you did, there was a bone as large as my middle finger, and fully an inch long, jagged, came out of it. It bled a little, and healed up entirely in about three days, and I have had no further trouble with it. — Mrs. C. A. H.

Sprains and contusions of many kinds come under our ministry. Here is what a lady in St. Louis writes:

I wrote you to treat me for a badly sprained ankle. The next day about two o'clock it became suddenly easy. I thought, well how strange. The next day I laid aside my crutches, and used a cane, and the day after I went down three flights of stairs to the dining room. So it was cured in three days, and I thank you so much for it." — A. S. F.

Some people apply it in denistry. Here is an example:

Your Red Leaf has already worked wonders for me. One of my teeth became loose, and I suffered great pain. I took a Red Leaf from the March UNITY, and placed it under my face, went to sleep and in the morning was free from all pain, and my tooth is solid. In the Nazarene's time this would be called a miracle. — A. E. P. B.

Stiffened muscles and enlarged veins are quickly reduced. Here is what a lady in Connecticut says:

Directly after my petition to you, and description of my cough and arm, the sore vein, (which was punctuated with a rusty needle) and stiff muscles were healed. It was surprising how suddenly the soreness, pain and all appearances vanished.— Mrs. E. M. L.

And another from North Dakota:

I am so thankful for the splendid health and strength that is coming to me. It surprises every one who knows how weakly I used to be to see what I can do now. I have been out every day this bitter winter, and shoveled deep snow paths, and my muscles didn't even feel sore; I have not had a cold this winter nor spring. I feel health in every fibre of my being, and a realization of God's goodness. There is a great shout of victory in my soul, and glad songs of praise rise to my lips many times."— Mrs. S. V. L.

This one from Oregon:

I report prosperity and success in every way. Our daughter is practically well, and had no surgical operation performed. As for myself: I have secured a position for the summer, and prospects look much better in a material way.— G. C. B.

But I am breaking over the rule which we adopted that testimonials should not be printed in UNITY. We have a little paper called THE SIGNS THAT FOLLOW devoted entirely to these voluntary acknowledgments of God's power in restoring sin-sick humanity to health and goodness. Some people may think they sound like patent medicine advertisements, but to me they are intensely interesting and I love to read these letter extracts. Before me as I write are over five hundred of them, received without solicitation, and my soul is joyous as I behold the work of the Spirit.

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"Give up the belief that mind is compressed within the skull, and that matter is the limit of humanity, and you will quickly become more manly or womanly, understanding yourself and your Maker better than before."

# DIET DEPARTMENT

LOWELL FILLMORE • EDITOR

## THE INFLUENCE OF FOOD

H. R. WALMSLEY

It is customary to believe that the material food can have no power over the forming of the body or controlling the character or action of the individual, but a little investigation soon dispels such erroneous beliefs. To the contrary, it is found that food has had more to do with the shaping of human affairs and does have more to do with the forming of the character and directing of the desires than other material agency. To the large majority each kind of food represents so many heat units and so much building material, and is composed of elements in combinations — protein, carbo-hydrates, ash, water and oil — it being thought of no consequence whether these combinations are obtained from the vegetable or from the animal.

We find that man first appeared upon the earth as a fruit eater. “And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.” Darwin says, “He probably inhabited a hot country; a circumstance favorable for the frugiferous diet, on which, judging from analogy, he subsisted.” Agassiz, whose statements must be received with respect by every student of science, says that the *Rosaceæ* — the great family of fruit-bearing plants (apple, pear, quince, cherry, plum, peach, apricot, victorine, almond, raspberry, strawberry, etc.,) — appeared upon earth contemporaneously with man. Hugh Miller, the great geologist, says, “Not till we enter on the tertiary periods do we find floras amid which man might have profitably labored as a dresser of gar-

dens." We find that the wonderful citrus family evolved about this time, so man came into a garden "in which grew every tree that is pleasant to the sight and good for food." Hugh Miller also says, "The great Creator, who has provided so wisely and abundantly for all his creatures, knows what is best for us infinitely better than we do ourselves; and there is neither sense nor merit, surely, in churlishly refusing to partake of that ample entertainment, sprinkled with delicate perfumes, garnished with roses, and crowned with the most delicious fruits, which we now know was not only specially prepared for us, but also got ready, as nearly as we can judge, for the appointed hour of our appearance at the feast."

The first man was innocent and he and his wife "were both naked and were not ashamed." The golden rule was his law — he hurt not nor destroyed. Wars, slaying and sin were unknown. This was the golden age of Saturn. Bulfinch says, "The first age was one of innocence and happiness. Truth and right prevailed, though not enforced by law, nor was there any magistrate to threaten or punish. The forest had not yet been robbed of its trees to furnish timber for vessels, nor had men built fortifications round their towns. There were no such things as swords, spears or helmets. The earth brought forth all things necessary for man, without his labor in ploughing or sowing. Perpetual spring reigned, flowers sprang up."

Now why the great change we see about us? Undoubtedly it is because of a change of thought and diet. Man became carnivorous and he immediately fell. He spread abroad over a happy planet leaving a trail of corruption, death and destruction where all before was peace and plenty. But how could he have first fallen into the loathsome practice of devouring corpses? If we could look back into the bygone past we would see the happy people increasing and migrating northward until they had penetrated well up

toward the arctic circle. Then came an appalling calamity—the sun no longer warmed the earth. A great ice cap came sweeping down from the north, destroying all before it. Man fled, but many found themselves penned up on peninsulas and islands with no vegetable food obtainable. The law of self-preservation prevailed and they fell to devouring their brother animals and their brother men. The sun again shone warm, and the destroying cataclysmal glacier receded back to the north. Ages later history repeated itself and ages later, again.

The cannibalistic men mingled with their vegetarian brethren and as heaven usually works—as one bad apple will spoil the entire store—the races largely become flesh-eaters. And herein entered death, sickness, pain, trouble and poverty. So the change from a vegetable diet to a flesh diet caused a vast change in the race thought, ethics, actions and character. As with the race, so with the individual, diet exerts a wonderful influence, if it does not entirely control his form and line of thinking.

Vegetarians are usually, temperate, dispassionate, strong and happy. A mother who is exceedingly fond of flesh will usually produce children with a tendency to drunkenness. A cat raised upon vegetable food will not catch birds or mice. A bulldog raised upon vegetable food will be gentle and kindly disposed toward his brother dogs. Elephants are noted for being docile and considerate; but it is said that in India, when they desire them to fight (for sport) they feed them upon butter, which changes them into ferocious demons. These facts prove that the diet does largely determine the character and direct the desires.

At best flesh is not a true food. A pound of round steak contains only 950 calories while a pound of raisins has a food value of 1605 calories, a pound of beans 1215 calories, a pound of hickory nuts 3345 calories and a pound of peanut candy 2115 calories.

Lean flesh contains no carbohydrates which are absolutely essential to perform labor. Besides having practically no food value, flesh contains elements detrimental to the human system such as uric acid, dead cells (methbolic substance) and an excess of nitrogenous products which cause toxæmic poisoning.

One great and complete proof of the wonderful effects of different foods upon the body is the fact that sex can be determined or changed by food. The best illustration of this is with the bees. The larvæ of the bees are made into neuter or female sex at will by the food given. If chance makes it necessary for the bees to hurriedly produce a new female (or queen) they feed a neuter (or worker) with queen food and it changes sex and becomes a female. This is also a trait of the ants and probably others of the hymenoptera. Dr. Schenk, the great physician of Vienna, claims that he can produce either sex at will by determining foods. Whether his claim is good or bad might be argued, but the fact remains he has lately contracted with the various crowned heads of Europe to provide them with male heirs and in each case he has been successful.

Another curious proof of the influence of food upon determining sex, is the fact that during times of stress — war, famine or plague — a preponderancy of males are born. During such stress the fetus is improperly nourished and poor nourishment usually produces males.

People will no doubt continue saying it makes no difference what we eat, but the facts of science and history are clearly against such statements and the truth is that, physically, "we are what we eat."

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I have been a vegetarian for a long while. I have some friends who are trying to convince me that it is right to eat both fish and meat. They tell me that Jesus Christ ate both and blessed them and gave to others to eat, and that if I follow him in one



thing I must in all things. I do want to follow him as closely as possible, and what light can you give me about this? — A. R.

**In answer to this letter, we will make an extract from another letter which we received about the same time this one came:**

I want to tell you something that surprised me. When I first began reading your anti-meat literature I did not believe a word of it, because, I argued, if Christ ate meat, it was not wrong. All at once the thought came to me, that righteousness does not consist of eating or not eating, and that Christ did not come to judge the world or what he found in it, but took upon himself flesh as we are in it, to introduce into it the spirit that eventually will bring the race back to what it was in the beginning, both in Spirit and its outward manifestation. As meat was not eaten in man's natural state, that condition is to be brought back. I imagine meat, like divorce, was allowed because of the perverted nature of the race.

What surprised me was that after this came to me, and I had settled back on the resolution that I would eat meat whenever I wanted it, I ceased to want it. I have such a queer feeling when I attempt to eat it. It seems to swell in my mouth and stick in my throat, and if I swallow it I feel very dull and stupid. It seems to do me no more good than chips. The truth seemed to work this change in me without any volition on my part, and I am willing to obey.—S. V. L.

We might add that if we were to follow Jesus in his every act we would probably go bare-headed, loosely clad in robes. We would walk about from place to place teaching and spend a great deal of our time with fishermen. It is the teaching of Christ which we must follow and he taught the doctrine of love. Where there is perfect love there can be no killing.

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Sidney Smith said: "I am convinced that digestion is the great secret of life, and that character, talents, virtues, are powerfully affected by beef, mutton, pie crust and rich soups."

## VEGETARIAN RECEIPTS.

*Mock Mince Meat:* One pint each of apples and green tomatoes; one cup brown sugar; one half cup vinegar; one cup raisins; one teaspoon each cinnamon and cloves; one-half teaspoon pepper; salt to taste; cook until apples and tomatoes are done. Then stir one tablespoon of flour into water as for gravy, add and cook until done.

Five times this receipt makes two gallons; we do not pare the apples; wash core and chop; neither do we use as much spices; jellies can be added if one wishes. We make this receipt and find it rich enough. Our friends could not tell it from the old way of putting in meat.

*A word about cooking vegetables:* A great many cooks think that it improves some vegetables to pour off the first water. By doing so, the greater part of the flavor is lost and the vegetable is in no wise improved. Vegetables should be placed in only sufficient water to cook them, hot water being added as it evaporates and should be seasoned while cooking, not after they are done.

*Protose Stew:* Dice four medium size potatoes and three onions; boil in one quart of water until quite tender, adding hot water so that there is still a quart when they are done; add four large spoons of Wesson's cooking oil, salt, and one can (25c size) of protose cut into pieces about an inch square; cook the protose only a few minutes, thicken with flour which has been mixed with water.

*Protose baked with Onion Dressing:* Boil about ten onions until tender enough to chop (but not soft) drain and chop; add a cup of dry bread crumbs, five large spoons of Wesson's cooking oil, salt and sage; mix thoroughly and place in a pan. Slice protose, put in center of dressing, sprinkle with salt; pour over it a small quantity of the oil and cover slightly with dressing. Bake about half an hour or until onions are thoroughly done.

*Green tomatoes fried:* Slice, soak in salt water about an hour; dip in corn meal and fry in cooking oil.

*Squash Pie without eggs or milk:* Remove from a Hubbard squash, rind, etc., cut into pieces and boil in sufficient water to make it of the same consistency as when eggs and milk are used; add sugar, spices and salt to taste. Add to average size squash three heaping tablespoons of corn starch mixed with water; will make about four pies.

*New Potatoes without milk:* After scraping potatoes, almost cover with hot water, adding hot water as they cook, so that when done there is the same amount of water. Season with salt, butter and pepper, when desired, thicken with flour mixed with water.

The above receipts, with the exception of the first one, have been written for the Diet Department by Mrs. Walmsley, who is one of the best vegetarian cooks it has been our good fortune to become acquainted with. The protose which she mentions is a Battle Creek product and can be obtained at the larger groceries in the cities, or direct from Battle Creek Sanitarium, at Battle Creek, Mich.



Devoted to  
Practical Christianity

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CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
LOWELL FILLMORE, Business Manager.

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The Birthday number of *WEE WISDOM*, edited and written by the children, is unique. It is the August issue and completes the thirteenth year of the little magazine.

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Our Book Department is supplied with all the standard and latest books upon metaphysical subjects, and all orders will receive careful and prompt attention.

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Mrs. Annie Rix Militz, the pioneer in establishing and conducting Homes of Truth on the Pacific coast, and a woman of worldwide reputation as lecturer, teacher and healer, is back among her early friends in Los Angeles, Cal. She has rehabilitated the Home of Truth at 1327 Georgia street, and under her successful management the work has resumed its old place and power in that city.

## A GOOD SUGGESTION

There is one way that it has long seemed to me you might inister to the needs of quite a large class of people through your magazine, and I trust you will pardon me for the suggestion. If the subject has ever been treated in any other periodical, I have not seen it. It is this:

A series of personal experiences written by business men, giving their own results in the application of thought, faith, truth or whatever you choose to name it, in their own business. These could be short, so as to not require much room in UNITY, yet could be made very helpful to many readers. You must know many men in business who are applying this new-found principle, and perhaps have been doing so for a number of years, who would gladly help some of their fellow creatures along by giving a few personal experiences. Some of the testimonials you give of "prosperity treatments" are in this line to some degree, but they are not the same. I have never met but one man who said he applied the idea in business, and I have never seen anything in print that seemed to me to cover the point. — F. N. T.

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Unity has been enjoying a rare musical treat through the kindness of Miss Vera Roberts, who has been staying with relatives in Kansas City during the warm months, and who has sung for us several times at our Sunday services and on other occasions. Miss Roberts possesses a marvelous contralto voice, and has been singing in Grand Opera abroad for a number of years. She is one of Unity's children, going out from us when quite a little girl to study music under the great masters of the old world. She has always kept in close touch with the sustaining treatments sent out from this Center, acknowledging the help she has received. This summer Miss Roberts returned to her native land for her vacation, and has favored Unity exclusively with her beautiful songs, declining to sing elsewhere while resting in the city.

A summer headquarters for Truth students and New Thoughters has been established at Ransier Place, Hendersonville, N. C. There is a club house which will accommodate those who do not wish to live in the cottages, and opportunities for study and meditation in the cool and quiet in this charming spot are sure to be appreciated by all who take advantage of this ideal way of combining recreation and regeneration. Further information may be obtained by addressing Mrs. J. M. Ransier, Hendersonville, N. C.

The Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W., England, has started a plan for study and development for metaphysicians in that country, similar to the Correspondence System of instruction in this, combined with hours for silence. It is all explained in circulars which will be sent on application to the above. Our readers in that country will do well to join in this good movement. In the circulars they send out is a timely warning against deep breathing, with the idea of developing psychic forces, etc. We have under treatment many cases of premature development brought on by such methods. Those who are not thoroughly established in the Christ consciousness should be careful how they awake the forces of the subconsciousness.

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Many of our correspondents ask us about Henry Harrison Brown and the magazine *Now* which he published. We are glad to give some definite information concerning him and his work, quoting from a personal letter to Mrs. Norris, Editor of *The Optimist*, which appears in the August number of that excellent magazine.

"That awful San Francisco fire made us bankrupt, but we did not know it and struggled on, thinking that we could overcome, but we did not know how far-reaching the injury was. *Now* has not been published since last October. We purchased this place in July, 1905, for \$18,000, going in debt for the whole. The fire wiped out all our city work, stopping our income from that source, and there was nothing for us but to move here. Railroad tunnels were thrown down by the quake and they are not yet repaired, and guests have to make a journey of one hundred and forty miles to come sixty miles. So we are here, doing our best, but delayed in starting the magazine again. *All is good*, and we shall come out the stronger. I wish for a partner in the printing business. We will build a plant here when we can.

Truly Your Friend,

HENRY HARRISON BROWN.

"Now" Folk Mountain Home, Glenwood, Cal.

We prophesy that this unwavering faith and the indomitable spirit of our esteemed friend shall result in the establishment of his good work on a surer and more substantial financial basis. Perhaps some one who reads these lines will be moved to assist in bringing this about.

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If you want ten thousand testimonials of the work of the Silent Unity Society, send for sample copies of our paper THE SIGNS THAT FOLLOW.

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WEE WISDOM is the only metaphysical journal for children in the whole world. Do you want a sample copy? or do you prefer sending the subscription price, 50 cents, at once?

## Report of Proceedings

OF THE FIRST CONFERENCE OF THE WESTERN DISTRICT OF THE  
WORLD NEW THOUGHT FEDERATION, JULY 4-8, 1907,  
HELD AT THE COLORADO COLLEGE OF DIVINE SCIENCE,  
DENVER, COLO.

The first Conference of the District was opened Thursday evening, July 4th, by Rev. Nona L. Brooks, pastor of the First Divine Science Church of Denver, who was also chairman of the District Committee. In a neat little speech with patriotic flavor, the day being July 4th, she called the meeting to order and introduced the speakers of the evening.

Meditation and Silence, led by Mrs. Fannie B. James, president of the College of Divine Science, Denver, Colo. Thought for silence: "The mind of Wisdom guides us in all that we do, and the spirit of Love actuates us in everything that we do."

Address of Welcome was given by Mrs. Mila Tupper Maynard, who touched upon the socialistic side of the New Thought movement.

Rev. John D. Perrin of Chicago, President of the World New Thought Federation, spoke upon "Order a Requisite to Accomplishment." He presented the purpose for which this Conference was called, said that the Western District was the first to organize, but that the Eastern and Middle Districts would soon follow. The fact that from all lands came cheering messages of co-operation was proof to him that the Federation was fulfilling the purpose which brought it into existence.

Judge H. H. Benson of Kansas City, addressed the Conference upon the subject of "The New Man." He said: "The New Man means the new humanity. This is a new evolution which creates a new heaven and a new earth." He dwelt upon the fact that the new man must be born right.

### *Friday Evening, July 5th*

Song Service. Meditation and Silence, led by Mrs. Anna Palmer. "I and the Father are one."

Greetings from Prof. S. A. and Ernest Weltmer were read by the Secretary.

Mrs. Mary C. C. Bradford, of Denver, spoke on "Vision and Service." Mrs. Bradford is one of the editors of *The Modern World*, a business woman's magazine, and gave a splendid address.

Mrs. Jennie H. Croft, associate editor of *UNITY*, Kansas City, Mo., talked about a "New Thought Mosaic." Faith, Wisdom, Desire, were some of the prominent figures which she placed in her mosaic, the background being Love, and the name of the whole picture, TRUTH.

Dr. Leon Elbert Landone, New York City, gave a most comprehensive talk upon "Internal Consciousness and External Responsiveness." Dr. Landone is a forceful speaker, and in the short time allotted him gave much valuable instruction and information.

*Saturday, July 6th*

Excursion to Eldorado Springs. This was a day's outing in the mountains, and a most enjoyable occasion.

*Sunday, July 7th, 10:30 a. m.*

Singing. Meditation and Silence, led by Mrs. Agnes Galor. This silence was most impressive and uplifting.

Dr. Catherine Westendorf gave a Responsive Bible Reading, taking as the subject, "Fellowship."

Charles Edgar Prather, editor of *Power*, Denver, Colo., spoke upon "The Fulfilling of Law." The "twenty-minute" limit prevented the completion of a most logical argument in favor of the fulfilling of all law, physical, mental, moral and spiritual.

Mrs. Fannie B. James, Denver, Colo., then told of "The Gift of the Spirit." She said that "the Spirit is not given by measure, it is boundless." Mrs. James is a charming speaker, carrying conviction of the Truth to her hearers.

*8:00 p. m.*

Song service. Meditation and Silence, led by Mrs. Maud L. Galigher.

Five-minute talks by various speakers. This was one of the brightest and most enjoyable sessions of the Conference. The speakers were, Rev. J. D. Perrin, Chicago, who spoke on "Federation;" Arthur Hale, Denver, "What the New Thought Has Done for Us;" Mrs. Bullene, Denver, "Evolution of New Thought;" Mrs. Anna L. Palmer, Denver, "Balance;" Miss Ida Elliott, California, "Stir Up the Gift That is in Thee;" Mrs. Agnes Galor, Denver, "Soul-Consciousness;" Judge H. H. Benson, Kansas City, "Healing."

*Monday, July 8th*

The evening was given to a reception to President Perrin and the new officers of the Western District, introductions and responses from incoming officers. The seats were taken from the auditorium of the church, palms were artistically grouped around the pillars, excellent music was a prominent feature, and altogether the evening was one long to be remembered. It was a beautiful closing to one of the finest and most profitable gatherings in the history of the New Thought Federation.

A rising vote of thanks was given the members of the Church, the people of Denver and the Press for their warm reception and

for the kindness and courtesy extended to the Conference and its visitors.

The music which was interspersed with the addresses throughout the whole Conference was of a very high order, and a credit to those who so kindly rendered the different numbers. The Divine Science Church is to be congratulated upon such a corps of fine musicians.

#### REPORT OF THE BUSINESS MEETINGS

*Friday, July 5th, 2:00 p. m.*

Meeting called to order by Rev. Nona L. Brooks, Chairman of the Western District Committee.

Mrs. Maud Galigher led the Silence.

The Chair called upon Rev. J. D. Perrin, President of the World New Thought Federation, to state the purpose for which this Conference was called. Mr. Perrin spoke of the division of the United States into Districts, which was done at the Convention of the World New Thought Federation, held in Chicago last October, the Western District comprising all the territory west of the Mississippi river. He stated that the Directors of the W. N. T. F. had adopted a plan upon which the Districts are to be organized, and which would create, not new bodies but divisions of the one parent organization, that all may work as a unit, reporting all work to the Secretary of the W. N. T. F.

A Constitution for the Districts is not necessary, that of the World New Thought Federation governing all divisions of the Federation.

The following are the By-Laws governing organization of Districts:

##### ARTICLE I. WORK.

The work of this District shall be to carry into effect in the Western District the plans and purposes of the W. N. T. F.

##### ARTICLE II. OFFICERS.

The executive officers of this District shall be a President, a Vice-President, and a Treasurer, to be elected by the members of the District, and a Secretary to be appointed by the President.

##### ARTICLE III. MEMBERSHIP.

SECTION 1. Membership in a Local Club shall constitute membership in both the District of which the Club is a branch, and in the World New Thought Federation. Certificate of membership shall be issued by the W. N. T. F.

SECTION 2. Application for membership shall be accompanied by a free-will offering.

SECTION 3. All membership shall be renewed annually.

##### ARTICLE IV. FINANCES.

SECTION 1. Each Local Club shall remit one-third of all membership offerings to the District of which it is a branch.

SECTION 2. Each District of the World New Thought Federation shall



remit to the Federation one-third of all membership offerings from both Local Clubs and individual members.

#### ARTICLE V. MEETINGS.

SECTION 1. The meetings of the Districts shall be held bi-ennially, alternating with the meetings of the World New Thought Federation.

SECTION. 2. The District Headquarters for each ensuing two years shall be designated by the members at the bi-ennial meeting.

Moved by Mrs. Croft, seconded by Judge Benson, that we proceed to organize by the election of officers. Carried.

Moved by Mr. Prather, seconded by Mrs. Close, that the Chair appoint a nominating committee of three. Carried.

Mr. C. E. Prather, Denver; Mr. Perrin, Chicago, and Mrs. Croft, Kansas City, were appointed.

Committee requested instruction relative to the number of names to be placed in nomination for each office.

Moved by Judge Benson, seconded by Mrs. Galigher, that one name be presented for each office. Carried.

The following names were presented for the offices to be filled in organization of the District:

*President*, Rev. Nona L. Brooks, Denver.

*Vice-President*, Mrs. Jennie H. Croft, Kansas City.

*Treasurer*, Miss Ida B. Elliott, California.

Moved by Mr. Connelly, seconded by Judge Benson, that the nominations be accepted and adopted. Motion put by President Perrin. Carried, and election of officers as named declared.

Adjourned.

*Monday, July 8th, 2:00 p. m.*

Meeting called to order with Miss Brooks in chair.

Rev. J. D. Perrin gave the following thought for the silence: "The One Spirit of Infinite Love and Wisdom directs all our affairs."

Minutes of last meeting read and approved.

Report of Organizing Committee read, received and adopted.

Moved by Judge Benson, seconded by J. D. Perrin, that Headquarters of the Western District be Denver, Colo. Carried.

Moved by Judge Benson, seconded by J. D. Perrin, that time and place of next meeting be left to the officers of the District. Carried. Adjourned.

JENNIE H. CROFT, Sec'y.

#### NOTES OF THE CONFERENCE

Visitors from out of the city in attendance at the Conference were provided with a box of luncheon, and with a magic piece of paper which furnished them with ice cream and with coffee, upon that memorable occasion of the excursion to Eldorado Springs, arranged for the Conference by the College of Divine Science. The members of this Center do things on a most generous scale.

The Press of Denver was very kind to the Conference, and, while the free hand drawings of some of the members of the District, made by a young artist on the reportorial staff, left something to be desired, yet everyone was pleased with the space given in the daily papers of the city.

The Kansas City delegation, with some other friends, were entertained by Mr. and Mrs. Joel Shackelford in their beautiful home, at a dinner given Monday evening. A more charming hostess, or a more attentive host, could not be found.

An excursion to the top of Mt. McClellan was also arranged for the visitors and their friends, and many availed themselves of the opportunity to make this most delightful of mountain trips. The return trip to Denver provided something not anticipated, the cloud burst which did much damage to railroad property, held the excursionists prisoners in the train all night but which proved the protecting power of the Goop in saving them from what might have been disaster.

A fine treat was given the visitors and friends by Mr. and Mrs. J. F. Brown, 933 Penn. Ave., who opened their private art gallery for inspection Monday morning, July 8th. This courtesy was appreciated beyond expression by those who availed themselves of the opportunity.

Ask some of the dignified ones what they did with their dignity while riding the burros.

Mr. A. P. Barton, Kansas City, Mo., and Dr. McIvor-Tyndall, Denver, were upon the program for addresses, but were unable to be present. Dr. Tyndall was in Seattle, Wash., and telegraphed his regrets. Mr. Barton sent his paper on "Telepathy."

The publishers of *The Divine Science Quarterly*, Denver, Colo., send us the following:

#### ANNOUNCEMENT

The kindly patronage that our *Quarterly* has received during its first year enables us to reduce its price for the second year. We are more than glad to announce that the yearly subscription of the *Quarterly* will be reduced from \$1.00 to 50c at the beginning of its second year, October first. We feel confident of the continued support of its students and ask their assistance in every way toward increasing its circulation.

#### WAYS TO ASSIST

Renew your subscription promptly. Subscribe for one or more friends. Send names for sample copies.

We congratulate Mrs. Fannie B. James, Editor of the *Quarterly*, upon the success of her publication, which is so well merited. Send in your subscription to 730, 17th Ave., Denver, Colo., or club with UNITY for \$1.25 for both magazines after October 1st.

## BOOK REVIEWS

J. H. C.

**MENTAL MAGIC.** By William Walker Atkinson.

This book contains a series of seven lessons, and is unique in style both as to size and contents. Nearly four hundred pages are arranged in a book about six inches wide by four inches high and one inch thick. The lessons are full of force and teach that the universal principle of life is Mind. The author considers these lessons his most important work, and we consider them by far the best of all his writings. Published by the author, Chicago, Ill. Price, \$1.00.

**POISE AND POWER.** By Christian D. Larson, Editor of *Eternal Progress*.

The name of the book alone infuses into the receptive mind a thrill of new energy. It is certain that one of the greatest demands of the age is for far more power along all lines. Man needs to know how to conserve the energy which is now going to waste through lack of mental poise, and the instruction given in this book will show the reader how to attain poise and thereby increase his power. A neat little cloth bound volume, price 50 cents. Published by the author, Cincinnati, Ohio.

**MAN BUILDING.** By Lewis Ransom Fiske, LL. D.

This book is written from a material rather than a purely spiritual viewpoint, yet the author takes the very highest attitude in analyzing the composite nature of man. While a little more orthodox than the books usually mentioned in these pages, still we do not hesitate to advise that Man Building be given a careful reading. After the introductory come the three divisions of the book. First, Psychological; second, Physiological; third, Sociological. A knowledge of causes and their effects as applied to man building is very necessary while man is still in this phase of life, and much valuable information is given along these lines in this book. Published by the Science Press, Chicago, Ill. Price, \$1.00.

**THE MASTER OF THE MAN.** By Ursula N. Gestefeld.

This book is the latest, and in our estimation, the best of all the writings of this gifted author. Superb in logic; rich in spiritual interpretation of problems unsolvable by the old theology; practical in application to every man's life of the nature, life and work of Jesus, this book is exceedingly valuable to those who

would unfold the same divinity. "The Master of the Man" is an interpretation of the life of Jesus of Nazareth based upon the view of the "Miraculous Conception" as metaphysical rather than physical, and we are shown that it is through immaculate self-conception that we may demonstrate, as he did, the power of the Son of God. We recommend this book to all who are seeking a higher understanding of the inner meaning of Bible teaching. Published by the Exodus Publishing Co., Chicago, Ill. Cloth, price \$1.50.

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LESSONS IN TRUTH. By H. Emilie Cady.

We have on hand quite a number of copies of an earlier edition of this valuable and popular course of lessons which we offer to our readers at greatly reduced prices. They are cloth bound, and were sold for \$1.25 per copy. The subject matter is the same as in our present edition. We offer them as long as they last for 60 cents a copy, or with a year's subscription to UNITY for \$1.50. Get your orders in early, for they will soon be gone.

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This is *your* opportunity to secure a copy of a most excellent set of lessons on the Science of Being, one that will not be offered again as the book is now out of print. "Simplified Lessons in the Science of Being," by Fannie M. Harley, are deservedly popular and have been held in high esteem by her many students. We have a number of copies of the paper bound edition which we will send postpaid for 50 cents each. Order at once; first come, first served.

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The new Unity Building in Kansas City was dedicated August 22nd, 1906, and the famous corner-stone, containing nearly 2000 names of donors, laid with elaborate ceremonies. It is proposed that the day be named Unity Prosperity Day, and that it be celebrated annually with a program carrying as leading theme the idea of prosperity and how to demonstrate it. This will be done this year on Thursday, August 22nd, 1907, and a cordial invitation is extended to all.

This will be preliminary to a larger celebration to be held the first week in October. This was called last year the Mid-Continent Convention of Practical Christians, but this year no extensive program will be attempted. This does not mean that we shall have a lean meeting; on the contrary it will be rich in original thoughts and demonstrations of the marvelous law of Divine Mind.

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If the Red Leaf is not fine enough to suit you this time, advise us by wire and we will have it done in gold.

## NEW THOUGHT PUBLICATIONS

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly, \$1.00 per year. 913 Tracy Ave., Kansas City, Mo.
- WEE WISDOM.** (For children). Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- THE BALANCE.** A monthly exponent of advanced thought. J. Howard Cashmere, Editor and publisher. 50 cents a year. Denver, Colo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 3537 Crittenden Street, St. Louis Mo.
- DAY-LIGHT,** a new magazine by Hannah More Kohaus. Monthly. \$1.00 a year, postpaid. Teaches "Science of Sciences." Mabel Haslehurst, Secretary, 8 Tower House, Candover St., Nassau St., W., London, England.
- ETERNAL PROGRESS.** A monthly periodical of instruction in mental and spiritual development. Christian D. Larson, Editor and publisher 1.00 a year. Cincinnati, Ohio.
- FELLOWSHIP.** Edited by Benjamin Fay Mills. Monthly. \$1.00 a year. Los Angeles, Cal.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- THE LIBERATOR.** A monthly journal devoted to freedom from medical superstition and tyranny. Lora C. Little, Editor. \$1.00 a year. Minneapolis, Minn.
- METAPHYSICAL MAGAZINE.** Monthly. Leander Edmund Whipple, Editor. \$2.00 a year. New York City.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1299 Farwell Ave., Chicago, Ill. Monthly. 50 cents a year. With **UNITY**, \$1.30.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly, \$1.00 a year. Holyoke, Mass. With **UNITY**, \$1.50.
- THE OPTIMIST.** A magazine devoted to the philosophy of the omnipresent good. Caroline E. Norris, Editor. \$1.00 a year. Boston, Mass.
- PRACTICAL IDEALS.** A magazine devoted to the philosophy and practical application of the New Thought. Starr Publishing Co., Boston, Mass. \$1.00 a year.
- THE SWASTIKA.** A magazine of Triumph. Dr. A. J. McIvor-Tyndall, Editor. \$1.00 a year. Denver, Colo.
- THE SCIENCE QUARTERLY.** For study and daily concentration. Edited by Fannie B. James, 730 17th Ave, Denver, Colo. \$1.00 a year. With **UNITY**, \$1.50.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- POWER.** A rational exponent of Higher Thought and Practical Christianity. Charles Edgar Prather, Editor. Monthly. \$1.00 a year. 1730 17th Ave., Denver, Colo. With **UNITY**, \$1.50.

# METAPHYSICAL DIRECTORY

## CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

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### CALIFORNIA

- FRANCES J. BABCOCK, Branch Library, 803 Capitol St., Vallejo.
- CO-OPERATIVE TRUTH CENTER, Library and Reading-Room, 2309 Santa Clara Ave., Alameda. Unity Literature.
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- FLORENCE C. GILBERT AND MAUD EVALYNN ALDRICH, Healing by the spiritual influence of God. Teaching by correspondence. Address, 1370 Marengo Ave., Station A, Pasadena.
- HOME OF TRUTH, cor. Grand St. and Alameda Ave., Alameda. Unity Literature.
- MRS. E. B. BRUMMER, Branch Library, 437 East Ocean Ave., Long Beach.
- HOME OF TRUTH, 1233<sup>a</sup> J. St., Sacramento. Unity Literature.
- HOME OF TRUTH, 275 North Third St., San Jose. Unity Literature.
- HOME OF TRUTH, Metaphysical Library and Reading-Room, 2538 Fulton St., Berkeley. Harriet Waycott Nelson, Manager.
- HOME OF TRUTH, 1805 Devisadero St., near Bush, San Francisco. Unity Literature.
- METAPHYSICAL LIBRARY AND READING ROOM, 611 Grant Building, Los Angeles. Unity Literature.
- NEW CENTER OF TRUTH, 1292 McAllister St., San Francisco. Mrs. Lizzie Robe, Manager. Unity Literature.
- SAN FRANCISCO CIRCULATING METAPHYSICAL LIBRARY, Unity Literature, 1031 Fillmore St., Room 15. Estella E. Gillham, Manager.
- READING ROOM AND CIRCULATING LIBRARY, 704 Citizens' National Bank Building, cor. Third and Main Sts., Los Angeles. Unity Literature. Open daily from 12 m. to 4 p. m.
- TRUTH STUDENTS CENTER, Branch Library, 506 S. Figueroa St., Los Angeles.
- MRS. R. P. WILLIAMS, Branch Library, 1028 Islay St., San Luis Obispo.
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**COLLEGE OF DIVINE SCIENCE**, 730 Seventeenth Ave., Denver. Unity Literature.

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**NATIONAL NEW THOUGHT CENTER**, Loan and Trust Bldg., cor. F and 9th Sts., Washington, D. C. Daily noon meetings. Wednesday meetings at 8 p. m. Circulating library. Monday classes. Sunday meetings at 4 p. m., at Rauscher's, 1032 Conn. Ave. Emma Gray and Geo. E. Ricker, Teachers and Healers.

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**CHICAGO TRUTH CENTER**, Established by Mrs. Annie Rix Militz. Classes, private lessons, treatments and advice in Christian Living and Healing. Appointments by telephone. 399 Ontario St., Chicago. Tel., 57 North. Unity Literature.

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THE MINNEAPOLIS FELLOWSHIP, Sunday service, 10:45 a. m., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis. Ruth B. Ridges, speaker. Unity Literature. Reading Rooms 4 and 5 Kimball Building, 811 Nicolet Ave.

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SOCIETY OF PRACTICAL CHRISTIANITY, S. E. cor. 18th and Pestalozzi Sts., St. Louis. Services every Sunday at 11 a. m., and every Tuesday at 8 p. m., (English); every Sunday at 2:45 p. m., and every Thursday at 8 p. m., (German). Sunday School at 9:30 a. m. H. H. Schroeder, 3537 Crittenden St., St. Louis.

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CIRCLE OF DIVINE MINISTRY, 35 West 20th St., New York City. Rev. W. Ellis Williams, healer; Mrs. E. Gifford, Librarian. Unity Literature.

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DEVOTED TO  
PRACTICAL  
CHRISTIANITY

VOL. XXVII. KANSAS CITY, MO., SEPTEMBER, 1907.

No. 3.

## THE INFLUENCE OF TEMPERAMENT ON HEALTH

HORATIO W. DRESSER

One of the most suggestive discoveries made by practitioners of the mental method is the fact that the disposition of the patient is oftentimes a more important factor in the disease and its cure than the disease itself. It is true that some disciples of the silent method treat all disease alike, or by reference to a series of affirmations each of which is adapted to a particular case. But practitioners who have sounded the work more deeply know that no two cases of the same disease are alike, that no two patients can be cured in precisely the same way, and that no two treatments given to the same person are wholly alike. The fundamental reason is not that no two diseases are absolutely identical, but that individuals differ, and not only differ but undergo gradual changes and fluctuations of mood. Consequently the silent treatment must be adapted to meet these varying conditions. Sometimes it must be vigorous and stimulating, again soothing and relaxing. Now it must be prolonged and involving a careful intuitive analysis, and again a short treatment accompanied by a few words of advice is all that is desirable. The consecrated healer has few rules and knows many methods. The beginning of each silent sitting is like a prayer for guidance, as if one were entering a new field for

the first time. One may or may not step where one has walked before.

This variable method may be compared to the method adopted by a teacher in a modern school. It was once supposed to be sufficient to instruct all pupils alike in the subjects which every well educated person should know, as though all possessed the same degree of intelligence. But under the elective system the first aim is to cultivate individuality by adaptation of methods and careful selection of studies. It is well known that children pass through pliable periods and the teacher endeavors to take advantage of these. There are "misfits," dullards and inceptive men of genius, and the teacher must meet the needs of all.

Likewise in the psychic treatment of disease it is found that some patients are as responsive as a sensitive plant, while others are as slow as a pupil in arithmetic who can scarcely understand fractions. Some patients are aware that a change is taking place from the beginning of the first treatment, while others are hardly conscious that a change has been wrought until they find themselves practically well. In cases of chronic invalidism it is far more apt to be a question of the patient's disposition than of aught else. For, around that disposition as a center have gathered the habits which maintain the disease. To restore the sufferer to health is to persuade her to modify those habits, little by little at first, then fundamentally. There may have been a disease of threatening character years since, but its power has spent itself while the habit of attending upon nervous sensations remains. It is a question of arousing the dormant life into activity once more, and the situation must be carefully studied in order to discover the lines of least resistance. Perhaps it is a woman who has too much time on her hands, hence every opportunity for the full development of every ache or pain. In such a

case it may not be mental treatment that is first required but an absorbing occupation. Again, domestic infelicity may underlie the illness and the therapist must take a hand where no one else is permitted to enter. In every case it is primarily a question of the prevailing mental attitude, the temperamental way of meeting the situation. This must be understood as no one could understand it save the healer who is able to discern the heart of hearts.

The restoration of physical health is thus merely a beginning. Behind the illness and its attendant habits there is a soul struggling to attain fullness of expression. The physical conditions, the habitual beliefs, the transient fears and fluctuating moods are all obstacles that must be removed. But since the therapist is a teacher as well as a physician he must be concerned with the spiritual significance of this particular instance of ill-health. To discern the spiritual meaning is to adapt the work to the temperamental need.

Something must touch the soul. The word of power must be spoken that strikes home and arouses a vigorous temperamental reaction. Whatever appeals to the imprisoned inner man will forthwith touch the entire organism, as familiar music sends a thrill to the extremities. It is more important to utter this word of power than to take away the pain. For one might relieve another's pain and leave him no wiser. To quicken is to enable him not only to throw off the illness but to discover how it was brought on. Hence in some cases, patient and healer must unite to analyze a disease to the foundation, physically, mentally and spiritually.

Whether the disease be plainly organic and apparently merely physical, or so far baseless as to be what the mental therapists of one school call an "error," it is for the time being a mental reality to the patient, hence it is like a mathematical problem

which haunts the mind till solved. It was the merit of P. P. Quimby, who first practiced this adaptative method, that he could intuitively discern the inmost attitude and utter the word, silently or audibly, which spoke to the heart. Mr. Quimby would so far yield himself to the clues which the patient's "atmosphere" afforded as to take on even the terminology of the mind in question and begin, for example, to make clear the conversational part of the treatment by referring to the erection of a house when talking with a carpenter, or by showing the origin of sin when conversing with a woman who believed she had committed "the unpardonable sin." It was this ready adaptation to the case in hand that made possible the application of the mental method to diseases of all types. It was not a question of physiological diagnosis, of nervous as opposed to organic diseases; but of the temperamental attitude. To distinguish between types of disease would not be to draw the line of distinction at the right point. A patient could be cured if the individual could be reached and be persuaded, and Mr. Quimby had large powers of persuasion.

This, in a word, was Mr. Quimby's discovery — that not only fears and beliefs, religious opinions and haunting mental pictures, helped forward the disease, but that the life of the individual as a whole gave character to the disease. Hence his work was as much that of a reformer as that of a physician. He would adapt the method to the individual, strike at the root of the trouble and if necessary hew it out. He would then explain the causes audibly, that there might be complete freedom. He therefore compared his work to one who enters a dark prison with a light and sets the prisoners free — the dark prisons of sorrow and suffering, and the lamp of Wisdom and Love.

The superiority of this method is shown by the fact that when the heart is touched it is possible for the patient to relax the hold upon the habitual pains

and other conditions, and turn from bodily sensation to the glad way of escape, the spiritual values of the experience. When the impetus has once been given in the new direction the other changes follow as matters of course. The more radical the change of attitude the sooner the patient is able to take charge of his own case. For with the change of attitude there comes an alteration of beliefs, a reconstruction from the foundation. An acute-minded patient will soon see the point and begin in earnest to eliminate fear, anger, worry and friction. Thus an intellectual patient will partly "carry himself," whereas another must literally be carried for weeks, mayhap for months.

On the other hand, your intellectual patient may be the most difficult one. For, equipped with manifold arguments, he will contest every point with the most obstinate perversity. Indeed, the chief trouble with some patients is perversity—and selfishness. Sometimes it is futile to argue. The healer must quietly plod along from week to week, until the results begin to show. Again, the only hope lies in patiently meeting every objection, thesis by thesis. This is indeed work, but then the therapist is a worker.

Thus it is once more "the truth which makes men free." The spiritual therapist cannot stop until he has sifted a patient's problem to its deepest basis and amidst the residuum is able to select the ideal interest on which the once imprisoned soul may build anew. It is not strange that under such practice patients request that the spiritual healing work be continued long after the disease has disappeared. Nor is it strange that the change wrought by a cure leads to the adoption of the philosophy underlying the principles of spiritual cure.

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The steps of faith fall on the seeming void, but find the rock beneath.—*Whittier.*

## REVELATIONS

EDNA L. CARTER

Revelation as here considered has reference, not to the visions of prophets and seers, but to those experiences coming in everyday life which reveal man to himself.

Little does man know about his true self, or even about his seeming self, until these experiences begin to come, and then he is often surprised and sometimes almost appalled at the depths of wickedness which seem to be within him. This is the bringing to light of that "old man" that Paul liked to talk about.

But the revelation is not complete until the "new man" is made manifest. The hidden things of darkness are brought to light only that they may be purged away with the cleansing word of denial. To stop short of the complete revelation is to become lost in the darkness of self-condemnation. That is, if it becomes clear to one who is desirous of living the true life, that any of the so-called works of the flesh are ruling in his consciousness he is apt to condemn himself and grow discouraged. Instead of a cause for discouragement, the discovery of what is within to be overcome should be a matter of rejoicing, for it is clearly taught by Jesus that this work of revelation is necessary in man's growth out of the flesh into the Spirit; and men learn by experience that this work is one of the primary steps in their development. When one knows this, and knows too, that the undesirable traits are no part of his real self, he promptly denies them away, and thus frees himself from any power that may have been given to them by his past thinking. By the light of understanding he is saved from self-condemnation. And this same understanding helps to save him from the tendency to condemn others. Everyone who sees that revelations



are necessary, becomes willing to let other people have their lessons without interference or condemnation.

These revelations may properly be called judgments. Through them the great Judge brings every hidden thing to light, and man is called to account for even his lightest word.

In the Bible, the words judging, chastening, quickening, purging, bear such a close relation one to another that they seem to have almost the same significance. The purgings, and cleansings, and the quickenings of the Spirit produce the experiences called judgments and chastenings.

The Psalmist says, "I know, O Lord, that thy judgments are right and that thou in faithfulness hath afflicted me." Separated from the old idea which attaches to this and other similar Bible language, and read in the light of the new understanding, this Scripture brings a comfort and even joy which can never be known while the mind holds to the belief that it is God's will for man to suffer, and that man must be resigned to that will.

It is now clear that suffering comes only through broken law, and that the loving-kindness of the Revealer (a revelation bespeaks a revealer) is making known to man wherein he falls short of the perfect law; and not only making this known, but helping him to live up to the law, thus revealing the new man and making the revelation complete. This puts all one's trying experiences in a new light, and takes away their burden.

All people will come into these judgment experiences, but all do not come into them at the same time. When the Judge begins his work in a man's consciousness the man becomes disturbed and perplexed. At first he does not understand what is the matter, and often envies his brother who seems to prosper in worldliness, and even in wickedness. But the broth-

er's time is yet to come. All must appear before the judgment seat of Christ; and (as the result of this judging is to be the complete destruction of every form of error and evil in every man, and the complete salvation of every man), to find that one has already come into judgment is a cause for rejoicing. But to be able to stand in this great day man must steadfastly claim the Christ righteousness, and deny the belief that the errors which are being purged away are any part of himself.

As soon as one finds out that he is in the midst of judgment revelations, he gets anxious to know just what the lesson in each experience is, and very often seeks books and teachers to gain this knowledge. Here he suffers more or less disappointment until he learns that the Revealer is *within*, and that only in *stillness* can his voice be heard.

In the 28th chapter of Deuteronomy, many blessings for obedience to God, and many curses (judgments) for disobedience to him are mentioned; and the whole history of man proves the statements in this chapter to be absolutely true.

But instead of thinking of a far-away, angry God who curses his children who do not please him, man now reads this chapter and knows that it is one way of expressing the truth that righteous, unchangeable Law lies back of every man's being, and that no one can safely violate this law.

The word *overtake* as used in this chapter expresses so well and so forcibly the action of the law. "And all these blessings shall come upon thee and *overtake* thee, if thou shalt listen to the voice of the Lord thy God." When man obeys God, when he sets his heart to righteous thinking, and sends forth his true word, he sets into operation forces which bring his good to him so quietly and so quickly that nothing better expresses the manner of the coming of his blessings than to say that they have overtaken him.

And so with the curses, "If thou wilt not hearken unto the voice of the Lord thy God, all these curses shall come upon thee and *overtake* thee." Wrong thinking, and speaking, and doing, sets into inharmonious action the forces which might work for good, and this produces results corresponding to the names of the curses set forth in this Scripture. Poverty, failure, disease and sickness come upon the violator of the law, and they often come so suddenly that they seem literally to have overtaken him. But discordant thoughts and words have been going forth for a long time to produce these discords, and the man is only being taken in the web which he himself has woven. Not realizing this he sometimes rebels against God. This attitude of rebellion prevents him from coming into that harmonious relation with Spirit which would bring Divine order into his life.

Many may find their own condition perfectly pictured in the 66th and 67th verses of this 28th chapter of Deuteronomy. "Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." The cause of this, and all other undesirable conditions, is summed up in the 47th verse of this same chapter, where it is written that these curses come, "Because thou servedst not the Lord thy God with joyfulness and with gladness of heart for the abundance of all things." Trouble does not spring out of the ground. It comes through the law of cause and effect. If one never doubted the love of God, he would never believe in lack of any kind, but would continually rejoice in the abundance of all things. It would be impossible therefore for him to fall into fearful states of mind of any kind. Doubting and fearing leads to murmuring

and murmuring leads to destruction. This unwavering faith which is so needful has to be founded upon understanding of God, and of man's relation to God.

So we learn that these judgments come to free every one who is thought-bound to persons, places, or to error of any kind, and to stay the heart wholly upon God where it is secure forever. Every one must be balanced up from whatever extreme he may have reached, and this gives a variety of experiences which calls for the charity of Spirit. One will make his own way safe and easy just in proportion to his remembrance of the truth that there is now no condemnation to them which are in Christ Jesus.

"There is nothing covered that shall not be revealed; neither hid that shall not be known." Resistance to this truth makes many burdens which could easily be thrown off by obedience to the counsel of James: "Confess your faults one to another, and pray that ye may be healed." When the Spirit has revealed to a man an error it is folly for him to try to keep it hid, because it cannot be done; and there is by confession, wisely made, a loosing from the error that can come in no other way. Confessions are not hard to make when one knows that evil is no part of himself. By concealment and secrecy many ills are fostered. Sins that are firmly held to and hidden must break out some way. They show forth in disease of the body and tell their own story. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."—Prov. 28:13.

As a final thought let it be remembered that the attention should be centered upon the "new man," and faith and expectation should look daily for revelations of His presence and power. In the beginning it sometimes seems that only the error side is revealed; but, as growth goes on, this appearing of evil will seem less and less, and at last, the good only will be manifest. In this way, of seeming twain one new

man is made, and to him is revealed all the riches of glory.

“Light is sown for the righteous.” “Whatsoever doth make manifest is light.”

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## A DOUBT SILENCED

NELLIE WHIPPLE FAWCETT

Mortal mind would hinder all progress in Divine Science by suggesting the thought — “If I open myself to New Thought, everybody will think I accept everything found in New Thought.” As well might every American now in foreign lands feel responsible for the belief of every citizen in the United States. New Thought is not a narrow, limited cult, sect, denomination, church, which one “joins;” it is not a creed to which one subscribes; but it is *living Truth*; it is practicing Christ-ianity. It is the boundless, fathomless ocean of Divine Mind into which flows very many currents of thought, all blending in the infinite Whole. It is the science of Being which includes your being and my being. It is the science of finding our real selfhood in God — of oneness in and with our Source. It is realization of Wisdom, Life, Love, in the All-Good. It lifts one above the material sense plane into a purer altitude of true thinking and right feeling, in which we may, by unfolding all our faculties, become in reality the offspring of Deity, sons of God, and joint heirs with Jesus who was called Christ. New Thought infuses vitality into the idea of salvation, so that we are “saved to the uttermost.” Conscious mind, unconscious mind, subconscious mind, are saved, or brought into unity with superconscious Mind.

The ultimate of New Thought means the millennium. Let us realize we have entered upon a newer era in the world’s history.

Old thoughts are passing away and all thoughts

are becoming *new*. Although the present is but the early dawn of the second coming of Christ, wise men have seen its star and the eastern sky of fulfillment is growing brighter every hour.

The Savior of our age has already come into the consciousness of all who truly long for, expect, and with spiritual vision see Christ's appearing. Behold, I show you a mystery! We shall all be changed in thought and speak the new tongue, for we must *put on Christ*.

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### *I WOULD LIVE ALWAY*

*Lucy Chaffee Alden*

*"I would not live alway, I ask not to stay,"  
Is hardly the language of faith for today.  
Though soft be the accent and thrilling the strain,  
I cannot with truthfulness sing it again.*

*"I would not live always, so welcome the tomb."  
What! welcome that place for which sin has made room?  
Wait gladly sin's wages? Deem friendly that foe,  
By whom my Redeemer for me was laid low?*

*Oh let me live alway! To die not, I pray.  
Let me live and remain 'till the glad Kingdom day,  
When the Great King shall reign in glory and power;  
For this do I long every day, every hour.*

*But His will will be mine, and asleep or awake,  
Oh let me be ready when morning shall break,  
To live, and forever, in fullness of health,  
To share, and forever, perfection of wealth,  
To love and be loved by the true and the pure,  
While ages on ages of glory endure.*

## JUSTIFICATION BY FAITH

E. A. A.

It is an old doctrine, but age does not militate against truth. The newest is as old as its author. But there is a sense in which truth may be said to lie latent, like the seeds in the mummy case, for ages, and then appear in all the glory and freshness of springtime bloom. And that is what this blossoming of New Thought all over the world really is.

It is probable that much that so appears has bloomed before and yielded up its harvest, which has been treasured in the storehouse of the ages by truth lovers who believed in its potency and have sought in various ways to apply its forces to their needs; but the season for planting and blossoming was not yet.

I once heard Mark Guy Pierce, of London, say many years ago that what the gospel message needed was new phraseology, as the old words had become "polarized" through repetition and familiarity. And this is practically what has occurred in the New Thought movement. The grave clothes of the re-awakened Lazarus are being loosened; the old body of the germinating seed is falling off to free the new plant for life and fruitage.

Take, for instance, the wave of faith healing that is sweeping over the world in increasing power and volume; what is it but a practical demonstration of the principles of the doctrine of justification (being made just, righteous, whole or healthy) by faith? Sickness of any kind is an evidence of broken law. It may be a law of our own making, for on the physical plane it is probable that man is the only law-maker; but the results of its infringement are just as certain and just as unpleasant. Sin is a transgression of the law, and the wages of sin is death. We have broken the law; how shall we escape?

You remember how Paul once escaped a scourging by claiming his birthright as a free-born citizen of Rome? In a similar sense physical pain, weakness, weariness and disability of any sort have no power over the spiritual child of God. He who claims his birthright, as the offspring of the Almighty, is not under any law in the realm of the senses.

You have broken the laws of one country, and whatever may be its attractions or advantages, it has ceased to be a healthy climate for you. Escape for your life into another country, where there is no extradition treaty. And once you reach its shores, remain there. You are safe as long as you keep within its borders. Make no tentative return expeditions. If you do you will be harassed, terrorized and miserable, and eventually you will be captured, and you will not then escape until you have paid the uttermost farthing.

This, of course, is simply an illustration of how the consciousness which we are beginning to know is a movable possession, may be brought upward or inward to another plane of vibrations, where sense conditions cease to rule and are dominated by Spirit. The law of that other outer realm has no longer any dominion over us. We are justified -- made righteous -- by faith. The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death.

It is objected that this is a dangerous doctrine, and that it will lead men to lawlessness if penalties can be avoided. This, you know, is the same old argument used against the doctrine of the justification by faith; and the same old answer -- changed natures, aspirations and desires -- still holds good. Paul voiced that objection when he asked, "Shall we then continue in sin that grace may abound? God forbid." And God does forbid. The atmosphere of that new country excludes -- overpowers -- the old appetites, desires and temptations. Why should we wish to put



our fingers in the fire because we can demonstrate over the pain of the burn? The necessity of remaining in that realm of higher consciousness — and it is a vital one, of absolute importance — so absorbs our faculties that we cannot lead them to lower uses.

We are justified in a yet deeper sense. The old oppressive consciousness of guilt and condemnation and fearful looking forward to judgment to come is gone. Whence came it, that well-nigh universal feeling of wickedness, latent in many cases, but always capable of being aroused, and which for ages has been the chief stock in trade of the priestcraft? Did the old doctrine of natural, inherent depravity produce it? or was that doctrine itself conceived by the guilty feeling? Was it the cause or the effect of our idea of God as an implacable Judge?

We know now that we have no one to fear but ourselves. As, on the sense plane, we are our own law-makers, so are we also our own judges, our own executors. "Who is he that condemneth?" We must look in the mirror for the answer. "Judge not, and *ye shall not be judged*; condemn not, and ye shall not be condemned. With what measure ye mete, it shall be measured to you again." "Blessed are the merciful, for they shall obtain mercy." "Forgive, and ye shall be forgiven."

Herein is the doctrine of forgiveness. If the punishment that waits upon sin is as the harvest that waits upon the sowing, how shall God himself set it aside and say, "As ye sow, so also ye shall not reap?" How shall he divorce the effect from the cause? And yet, there is forgiveness with him that he may be feared, and the Son of Man on earth, even, has power to forgive sins, and to say to the sick of the palsy, "Arise, take up thy bed and walk." There is very close and intimate connection between the "healing of all thy diseases" and "the forgiving of all thine iniquities." "I have blotted out," saith the Lord,

“as a thick cloud thy transgressions.” “Thy sins and thy iniquities will I remember no more.” What God ceases to remember may safely be forgotten.

But how are these things to be reconciled with that law of cause and effect? And the New Thought people, you know, are very strenuous in their application of that law. How can God be just and yet set aside the penalty attached to broken laws?

The orthodox answer is that he wreaked his vengeance upon the sinless Christ and thus satisfied his sense of justice. And a very curious sense of justice it must have been! Yet the truth remains that Jesus suffered; and in a lesser degree, the just have ever suffered for the unjust. It is no wonder that the ingenuity of intellect has been sorely taxed with this riddle.

Yet the solution is easy. He who makes laws has a right to abrogate them. Our own forgiveness is all that is necessary. Jesus says so. If we forgive others and ourselves we are free, “that being dead in which we were held.” *It never was alive* except through our own belief in it. Have we forgotten our own doctrine of the nothingness of evil? How can barren seeds bring forth a harvest? And *life* pertains to God and to good, and to Him alone. We have lent potency to evil through false belief. Now let us know the truth and so become free.

The truth is we are not wicked at all, but are in reality perfect, “even as our Father in heaven is perfect.” And this is true not only of such good folk as you and I, but of all people everywhere and in every condition, however cruel, unjust, corrupt and deceitful they may appear. How could it be otherwise, since they are all the offspring of God? We are, it is true, temporarily in evil, but we are not of it; we are of God.

It is as if a crystal vase were plunged in muddy water. It looks as defiled as its environment. In

fact it is utterly obscured and lost to view in its vile surroundings. But in reality it is absolutely uncontaminated. All that is necessary is to lift it into the right atmosphere and its righteousness shall be brought forth as the light and its judgment as the noonday. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." They were good all the while, even when they were in the midst of evil; but now they appear in the true light, and their righteousness is made manifest.

That consciousness of being good is like heaven. In it we recognize our oneness with the All-Good, and shake off forever the fetters of guilt and sin. Who shall lay anything to the charge of God's elect? The consequences attendant upon evil deeds are powerless when we cease to believe in evil. And this heaven of joy is infinitely compounded when we realize that what is true of ourselves is equally true of all. As this belief in evil relaxes its hold upon our minds, the kingdom of God gains a new citizen. As we are enabled to see the divine sonship of each human being, the world becomes redeemed anew through our knowledge of the truth. An added glory gilds the crown of the King of kings who first lifted himself up into God that he might draw all men unto him. This is the doctrine of the justification by faith, according to the New Thought.

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## SOME OBSERVATIONS

IMELDA O. SHANKLIN

We are told in Genesis that God spoke the universe into appearance; the creative power is expressed in the statement, "God said." Words are the signs of thought, and thinking most certainly does change conditions.

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Persistently affirming a thing trains the subcon-

scious mind until it takes hold and executes the idea, sometimes in the face of a conscious doubt or unbelief.

\* \* \* \*

Mainly because the teaching has been of man's sinfulness it is necessary to deny imperfection and affirm perfection.

\* \* \* \*

If we actively trust the power called God few words are necessary; the truth, however, will be the natural language of the tongue, and we will be sure to make our at-one statements, for there is nothing else we can say. A lazy acquiescence in God is not trust; it is a shifting of responsibility.

\* \* \* \*

"Those who dwell in the secret place of the Most High" are those who abide in—not run in and out of—a consciousness of the Spirit within. "Thy thoughts shall be established," means that we will not be turning the mind to a fluctuation between good and evil, but that we will abide in the true thought, the knowledge of God.

\* \* \* \*

Jesus said, "Ask whatsoever you will, in my name, and it shall be done unto you." This declaration of principles is the foundation we accept in our teaching along this line.

\* \* \* \*

Where faith is there will be found results. Those who desire "this world's pleasures" and believe in them, will surely bring them into their experiences. There is not of necessity a correspondence between a profession of Christianity and the pleasures of the world. Christ's kingdom is a spiritual one.

# BIBLE LESSONS

• by Charles Fillmore •

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Lesson 12. September 22.

THE DEATH OF MOSES.—Deut. 34:1-12.

GOLDEN TEXT. — *Precious in the Sight of the Lord is the death of his Saints.* — Psalm 116:15.

Christianity plainly teaches that man is not living under the Divine Law, and that a concerted movement is under way for his reconciliation, which is revealed in the history of the Hebrew race. This redemptive movement has been going forward for thousands of years and its agents and methods are many. God is working with a mighty force of teachers to bring man to realize and observe the law of his being. Two great movements have been set into operation—the first under Moses, the second under Jesus Christ.

The first movement under Moses was a turning of the mind in the direction of the Truth, and a promise of its fulfillment if certain laws were lived up to continuously. This is set forth in the statement, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." The *man-seed* had been vitiated and it must be purified by a long line of faithful souls, striving with all their might to know and do the will of God. Under this first dispensation there is no promise of the full realization of the redemption but a mental perception or view of the possessions when the law has been fulfilled. Moses represents the man on the way to redemption, viewing the possibilities of full regeneration, but not being able yet to demonstrate it. "I have caused thee to see it with thine eyes (perception of Truth), but thou shalt not go over thither."

The reason Moses did not realize the full redemption is given in Numbers 20:12. When the Israelites cried out for water in the wilderness the Lord told Moses to "Speak unto the rock before their eyes, that it give forth its water." Instead of using the *word* Moses took his rod and *smote* the rock, and he called the children "rebels." He thus failed to "sanctify" the Lord before the children of Israel.

The meaning of all this is, that in the first dispensation man perceives the Truth and leads his people to a certain point, but because of his willfulness and intolerance he destroys instead of redcems

All destructive thoughts must be cast out of consciousness before we can enter the second dispensation of the Spirit, represented by Jesus Christ. The Law in this dispensation is Love. "Forgive seven times?" said Peter. "Yes, seventy times seven" replied Jesus.

The redeemed body is the "promised land," and the reason Moses failed to enter his organism and impart to it the Law which he perceived, is plain to the modern metaphysician. The body is very sensitive to thoughts and especially destructive thoughts. If we think about destroying our enemies that thought reacts upon our own organism. The Lord told David he could not build the temple because he was a man of war. No one will overcome death of the body who thinks destruction of life in any of its forms.

Yet those who are, in the Mosaic dispensation, living up to their highest understanding, are not under condemnation. "There hath not arisen a prophet in Israel like unto Moses, whom the Lord knew face to face." "He died there according to the word of the Lord," is interpreted by Jewish Rabbis, "by the kiss of the Lord." In Weil's Legends it is written, "Then God bent over the face of Moses and kissed him, and the soul leaped up in joy, and went with the kiss of God to paradise."

## Lesson 13. September 29.

## REVIEW.

Read Psalm 90.

**GOLDEN TEXT**— *The Lord is merciful and gracious, slow to anger, and plenteous in mercy.*— Psalm 103:8.

Retrospection is profitable only when it yields some lesson. The habit of some people of talking about the past as the most profitable part of their lives is highly detrimental. Wherever the attention is centered there thought-substance is formed. The mind is continually making out of the invisible forces of life all about us whatever we image in thought. If we think about old things and make the mind image them as the most desirable, they are reproduced in our experiences, or in the character, or the shape of the organism. Mediocre talents and shriveled bodies are the penalties of looking back with regrets. "Remember Lot's wife."

The command of the Lord, or Spiritual I Am, is "Go forward." The mind is naturally progressive. It grows, expands, encompasses new and greater possibilities, when working in divine order. The number of years one has lived is no criterion of wisdom, nor a measure of life's activities. Modern American youth consider as "slow" those who mourn over the extravagancies of our civilization. Their minds are charged like a battery with fresh ideals and they chafe under the restraint of conservatism. The mental atmosphere of the race has had poured into it oceans of high ideals along every conceivable line and all those who are receptive are getting a new impetus in living. Then take off the shackles of the past and glorify God by filling your mind with the possibilities of the now and here.

## FOURTH QUARTER

## Lesson 1. October 6.

JOSHUA, ISRAEL'S NEW LEADER. — Joshua 1:1-11.

GOLDEN TEXT — *I will not fail thee, nor forsake thee.* — Joshua 1:5.

Joshua means "Savior" or "helper." Under certain states of mind the *I Am* in man acquires greatly added power. This power has its foundation in Spiritual understanding. The leadership of Moses was given to Joshua because he had been under instruction and had acquired a proficiency that enabled him to perform with dispatch. When Joshua took command he notified the children of Israel that they would pass over into the "Promised Land" in three days. This promptness of action is the result of confidence and power. When we know the law of Spiritual demonstration and have the courage to act, we are Joshua. It is this state of mind that saves the whole mentality from its errors and brings it to a consciousness of its natural inheritance in Being.

Courage is as contagious as fear and it can be imparted to every part of the consciousness through the use of the *word*. We often find ourselves quaking with fear and trembling within without knowing why. The cause is sub-conscious timidity. All the fearful experiences we have ever passed through have left their record upon the sensitive plate of the mind and they are vibrating in our nerves in spite of the consciousness that there is nothing to fear. We must have help to overcome this inner storm, or the next step, chronic nervousness, will ensue.

Nothing gives such courage and strength as the realization that the great God of the Universe is a spiritual presence that is constantly striving to impart to man all of its powers. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do



according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." This is a treatment for prosperity and will bring success to anyone who applies it in thought and word.

"Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." This promise is to those who *believe* in the living God as an ever-present Father helping his children in every undertaking. The realization of this will make stout the heart and purpose of the weakest man or woman and nerve them to accomplish whatever they set out to do. *It is a truth.* Try it and prove it.

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## Lesson 2. October 13.

ISRAEL ENTERS THE LAND OF PROMISE.—Joshua 3:5-17.

GOLDEN TEXT—*And he led them forth by the right way that they might go to a city of habitation.*—Psa. 107:7.

Right within the soul of everyone is a wonderful realm of possibilities, latent and partly developed, termed in Scripture the "Promised Land." Those who live wholly in the outer or sense plane know but little of this realm, although from it they draw all that sustains the body as a physical thing.

When man has reached a certain point in experience—has had enough of sense consciousness—he longs for something higher, and resolves to be free from the bondage of fleshly sensations. This is the first step toward the "Promised Land"—in Scripture typified in the flight from Egypt.

But the "Promised Land" is not so easily possessed as we thought when we began the journey and it sometimes requires all the diplomacy of our leader (Moses, spiritual understanding) to keep us moving in the right direction. We want to return to the "flesh-

pots " of Egypt, and we are afraid of the giant, Anak. The way to keep right on going forward is illustrated in this journey of the children of Israel.

The "priests" represent our faith in the power of Spirit, and Joshua I AM. Jordan is the flood of negative, earthly, mortal thoughts that constantly flow through the mind from Galilee, the head, to the Dead Sea, the body.

Here is shown a way to stop this mortal thought flow (Jordan) and let the thoughts (children of Israel) go into the inner realms. The "Ark of the Covenant" is the consciousness of a God-promise, or intuitive knowledge, that man's real nature is spiritual. This is the foundation of our faith (priests) and when we put our most external understanding (soles of the feet) in conjunction with this spiritual truth, mortal thought stops its flow in the mind and another lot of forces and thoughts are in evidence. We become conscious of the "Promised Land." The children of the Real march right over into it.

The revelations that come to those who enter this inner realm are various, no two alike, because of the wide difference in the character of individuals. To one it may seem a land flowing with milk and honey, because of the good thoughts and deeds stored there from previous bodily experiences, and to another "walled cities" and "giants" loom up. But I AM Joshua, is always master of the situation whenever he resorts to spiritual law — faith and trust in God.

We should remember that it is not "blind faith" that opens the way to the "Promised Land," but faith working under the law. First convince yourself that certain fundamental propositions are true. Rest the soles of your spiritual feet upon this substantial foundation, then *command* your thoughts to fall in line with it, and you will enter a new land, a new world, the very heavens will be opened to you and you will *know* that all that the prophets have said is true.

## OBEDIENCE

### CAN WE TEACH OUR CHILDREN THE LAW OF LOVE AND PRACTICE UPON THEM A LAW OF REVENGE?

BESSIE EVANS PETTINGER

Certain of us believe that all sorrow, sickness and trouble are the outgrowth of but one cause — broken law. We may be the law breakers ourselves and suffer for our own blunders, but more often the sins of the parents are visited upon the children, even to the third and fourth generation. So much time and energy must be utilized in healing, curing and overcoming the mistakes of our forefathers, in going back, as it were, that advancement is slow — like the pilgrims going to Jerusalem, two steps forward and one step back. If we are to save this backward step in our soul's advancement is it not of vital importance that we of the New Thought should study the art of parenthood? For it is an art and no man or woman who is not willing to so consider it should undertake the task of child raising.

Now broken law is disobedience, and if all of our troubles arise from this cause, then obedience is the first and most important lesson to teach the child. Good and sincere people often make the poorest kind of parents through their ignorance "to be good is not to be right," and children are *taught* to break laws for which they and their children after them suffer. We can do all things, even to overcoming the sins of our ancestors, in the Silence, but "overcoming;" while it has its advantages, is the backward step on our journey to the city of our Desires, and does for us what it did for the pilgrims, teaches us patience but retards our progress. How carefully, then, should we study the needs of our children and give time and thought and patient service in their behalf! Undesirable habits are taught children by the very one who would

guard them from harm with her own life — the mother. The mother, rocking her baby to sleep, stilling its fretful cry, is very pretty in poetry, but in reality she is instilling into its small mind the first idea of rebellion against her authority and robbing it of the God-given life plan of self-decision. This lesson in rebellion is gone over a couple of times every day until the habit is firmly installed and the child "just won't go to sleep."

The very first lesson in obedience is to teach the child to go to sleep by himself. This simple little lesson, unimportant as it may seem, lays the foundation for an obedient child; it teaches him self-control, reliance upon himself, the habit of repose, leaves no cause for insomnia later in life, frees him from twitching nerves and removes the idea of rebellion. If the child has not been taught to go to sleep by himself at the beginning it will be hard to start in, but a bad habit is better broken up than allowed to run its course, for we reap what has been sown, and the harvest is sure.

Punishment is the most serious question affecting child life, and wise indeed should be the person who attempts the punishment of a child. How few parents realize that their child's misbehavior is a direct result of their own misguided, though well-meant, punishment! To be just, punishment must bear directly upon the offense. It is as foolish to tell a boy if he goes in swimming he will be whipped as it is to tell him if he plays with fire he will be drowned; it is not cause and effect. To send a boy supperless to bed because he played on his way home from school may teach him to steal from the pantry and lie to his mother the next morning about it, but it will not lessen his pleasure in playing at a forbidden time; it is not cause and effect.

Cause and effect are held together like links in a chain — the offense is the cause and the punishment

is the effect; punishment in its turn becomes the cause and it is for the parent to think carefully what the effect will be before administering the punishment.

A little girl showed her mother a tear in her dress and received a box on her ears and a scolding. The next day she tore her apron and, having learned the result of confession, she hid the torn garment in the bottom of the laundry bag and when the clothes came home she said she knew nothing of the tear and the blame rested upon the innocent wash woman; the child had received her first lesson of deceit.

The boy whose father told him if he was whipped at school he shouldn't come home and tell about it or he would be whipped again, grew sullen and unmanageable, lost sympathy with his family, ran away from home at fourteen and was an inmate of the state prison at twenty.

The child should be taught that wrong brings its own natural punishment. If he is careless with fire he will be burned. If he goes in deep water before he learns to swim he will be drowned. If he lies people will learn he is untruthful and will disbelieve him when he speaks the truth; if he steals people will be distrustful of him and he will not succeed in his lawful undertakings; if he is impudent or uses coarse language he will be considered ill-bred and unrefined and people will shun his society; if he quarrels he will lose his friends—and so on, for each cause has its effect. Teach him the justice of God's laws and they will no longer appear to him in the form of revenge. Refrain from punishment, leave that for a Higher Judge, and let the law of Love, strong, firm, forceful, rule your children.

Can this be done? Yes, it can and has been, the principle worked upon being, "If ye love me, ye will keep my commandments," and the man or woman who cannot win the love of a little child fails to understand the first principles of child nature and had best leave

the delicate art of training children to those fitted for that work. In all the world of English literature the man who seemed to love and understand children above all other writers, who has reached the better part of men's hearts through his *Little Nell*, *David Copperfield*, *Florence Domby* and many, many other children, says:

"The twig is so easily bended,  
I have banished the rule and the rod,  
I have taught them the goodness of knowledge,  
They have taught me the goodness of God.  
My heart is a dungeon of darkness,  
Where I shut them from breaking a rule,  
My frown is sufficient correction,  
My love is the law of the school."

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### PERFECT MOTHERHOOD.

I have always held a grudge against that old tradition of woman's curse through Eve, and was very successful in proving its falsehood in the birth of my youngest son. I have ever since been glad to help deliver motherhood from its shadow as much as possible.

Taking Mary for the ideal mother, we find a blessing instead of a curse put upon motherhood. She declared the little life forming under her heart was of God, and her song of rejoicing went forth: "My soul doth magnify the Lord."

She magnified the Lord in her mind and thought until she brought forth in joy and gladness a child without spot or blemish, unto whom was given the Scepter of Dominion. Mary is the type of motherhood that brings forth our saviors. Let a prospective mother take up the Mary-thought, declaring for the coming child its divine parentage, and keep her mind filled with ideals of beauty, and her mouth with songs of praise, and there will no trail of the serpent be found in her experience. When the time comes for the bringing forth of her Divine Idea, there will be joy and gladness instead of pain and sorrow, and the world will be enriched through the coming of a perfect soul.—MYRTLE FILLMORE.

## A CHEERING LETTER

But I certify you brethren that the gospel which was preached of me is not after man.

For I neither received it from man, neither was I taught it but by the revelation of Jesus Christ.—Gallatians 1:11-12. (Rotherham's translation.)

DEAR READER—As today, June 12, 1907, is the anniversary of my sixty-ninth birthday in this particular manifestation in the fleshly consciousness of embodiment, I am deeply impressed with the idea of writing you somewhat along the line of Divine Science.

My present *appearance* is that of a boy about sixteen, so they tell me. One thing I do know and am *conscious* of, and that is, I always existed. Life is not resurrected from death and mortality, for Life is God and cannot die; but our *appearance* in the process of evolution or awakening into the consciousness of the allness of Life or Divine Mind changes as was manifest in Jesus Christ. When he appeared to Mary the Magdalene, she did not recognize him until he made himself known to her in his voice; that is the only way we can recognize him today. We are too prone to be led to judge by the appearance of the man—male or female, instead of the Christ Spirit manifest to us by, or, as some say, through such and such a person. The Mind or Spirit of a person is all there is of him or her.

The disciples, students of Jesus, never knew him when he appeared to them. He always had to make himself known by some sign.

Life is the Omnipresent God, and is one God because it cannot be divided into finite beings. Life is not, neither can it be, limited. The sense of limitation is induced by man's misinterpretation of sense testimony.

According to the degree that we awaken to the Christ consciousness, the testimony of the sense of substance and Life apart from the *One* Omnipresent

God is corrected, and we realize that God is the substance of our body and of the Universe. In this understanding and consciousness the resurrection and the appearing and disappearing of Jesus Christ to his students took place.

It is in this consciousness *only* that true healing can be accomplished. The consciousness that is *sense bound* does not understand it and many times repudiates the idea of Divine healing.

Life is God and cannot be limited to formation. The intellect is the offspring of sense consciousness and must be born again — which means spiritual awakening. The intellectual interpretation of the Scriptures teach that man dies, and the immortal principle, or soul, is resurrected from death and mortality, thereby affirming that Life dies and comes to Life again, thus theorizing that Life or Spirit is born of matter and has a resurrection from *its* material source.

Listen! It is the death of the false idea of Life and substance and intelligence that reveals man as not a mortal, but an immortal expression of the Omnipresent and Omnipotent God. Erroneous belief in regard to Life and substance is a thing of sense induction (the serpent in the beginning), and causes the mesmeric influences of existence — the belief in birth and death of corporeal, physical personalities, which come and go like snowflakes; consequently the cradle and the coffin are twins.

The belief in corporeal birth of God in manifestation results in the death of that which you say is born, and this is all the result of the mistaken sense of Life and substance. God is the Father-Mother, Life and substance of all that is related to him; therefore indestructible.

The false sense of Life and substance induces a false consciousness of it, and it is in that dream consciousness that all inharmony exists — it is "Because the mind of the flesh is enmity against God; for it is



not subject to the law of God, neither indeed can it be." — Romans 8:7. St. Paul also says, "Have the same mind in you that was in Christ Jesus, who being in the form of God thought it not robbery to be equal with God." Thus it looks reasonable, does it not, if you have not the same mind in *you* that was in Christ Jesus, you are not in your right mind; that you have an insane, illusive consciousness of existence? Your environment and circumstances are the results of your own, your grandparents, and the race beliefs in the false sense consciousness of Life and substance as the real. The only way you can experience freedom is to make a funeral pile of the whole batch; then the Christ Spirit can, and *will*, come in and consume it.

Jesus Christ said this was necessary: "Do this, then come! follow *me*," and the *me* he referred to was not the form or body they called him. It was the Christ — the Spirit of Truth that affirmed itself as *me*, and would teach us all things and give us freedom from the illusive consciousness of existence.

The consciousness of material existence with all its pains and pleasures, joys and sorrows, is no more true of us in our waking dream than it is in our sleeping dream. Jesus Christ demonstrated the real consciousness of existence, and he said, "Follow me." This *me* is the Spirit of Truth instead of a historical man that he, the Spirit of Truth, consumed and vanished out of the dream of the sense-illusive consciousness of his disciples.

Life is the substance of the universe of God's creation, and creation exists in mind or Life and not mind or Life in creation. Creation is Life and mind expressed or manifest, therefore the body has no Life to lose. All we lose is the false sense of Life and substance; therefore the lie in the beginning is the father of lies, and I can say with St. Paul as recorded in Romans, third chapter, "But if the truth of God

through my lie abounded unto his glory, why am I also still judged as a sinner."

Also Romans 4:4-7, "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered."

St. Paul was in conflict with the Jesus in regard to circumcision, trying to convince them of the falsity of their idea of circumcision of the flesh. Paul had awakened to the consciousness of circumcision of the heart from all fleshly-carnal claims, fleshly ties that stand between us and Divinity. In the degree of our awakening to the Christ, we are born into the higher consciousness of existence and no longer seek our own selfish ends, but seek our neighbor's interests and welfare as our own. Jesus Christ gave this as the first and great command, "Hear! O Israel! (Prince of God). The Lord thy God is one Lord. Thou shalt love the Lord thy God with thy whole mind, soul and strength." And the second, like unto it, is this, "Thou shalt love thy neighbor as thyself." It looks reasonable does it not, that as the Lord is Spirit, it is the Self of all? Therefore we must consider our neighbor as ourself.

The Lord God is Omnipresent Life and is not an insubstantial inhabitant of matter. The immortal man is not resurrected from the mortal, for as we awaken to the consciousness of immortality we lose our consciousness of the material sense of Life and substance and realize freedom from all laws based upon the material sense of substance. God is not the creator of a temporary and false sense-consciousness of existence. Truth cannot be the author of a lie;

I am strengthened with  
all might by the power  
of the Spirit in the in-  
ner man. *Gal. 5:22*



man, the dreamer, charged the lie to the Lord, and man paid, and is still paying the penalty for it; but the Christ is inherent in every man and will awaken him out of the lie. This material sense of Life and substance is as a sleeping dream. Who dares or can dispute that the dream is mortal mind and not the dreamer? Therefore as we read, "Wake, O man! and put on the whole armour of righteousness," in other words, "have the same mind in you that was in Christ Jesus."

That which God is conscious of, or, in other words, that which is in Divine mind is eternal; therefore a mistaken, sinful sense of existence is neither in nor of the Divine mind, and God did not foreknow evil. The theory that God foreknew evil and is conscious of all the inharmony in the universe is a postulation of the human mind, the old Jewish idea of a corporeal God.

Genesis and the other old writings are a correct history of man's false sense of existence, the record of the warfare of the material sense of Life and substance against the Christ or Truth of existence. The conflict is all in the erroneous consciousness of existence and not in the Christ-mind or consciousness. The Christ-mind is always harmonious and eternal, and as we awaken to it we realize freedom from error and all its claims in regard to material laws and the results of breaking them. The consciousness of mortality is only destroyed by awakening out of it into the consciousness of immortality. The road to heaven — harmony — is out of the false sense of substance into the understanding and consciousness of mind as the Creator and substance of self and the universe.

There is no God — no Divinity in the material sense of substance. The wonderful demonstrations that are witnessed are the result of the understanding and consciousness of the Omnipresence, or allness of Life — Divine mind. Yours in the Spirit of Life, Truth and Love,

WILSON PLATT.



It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, Mo.

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## CLASS THOUGHT

[Held daily at 9 p. m.]

SEPTEMBER 20TH TO OCTOBER 20TH

*I am strengthened with all might by the power of the Spirit in the inner man.*

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## PROSPERITY THOUGHT

[Held daily at 12 m.]

*I continually praise and bless thee, Spirit of Plenty, and thy unfailing bounty is now poured out upon me.*

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## HELPFUL THOUGHTS FROM LETTERS WRITTEN TO SILENT UNITY

Last month we selected from letters written to us a number of good statements showing growth in spiritual understanding on the part of the writers. This month a few more of these good extracts are given. May they be light to many.

I have often thought that if everyone receiving benefit through your Society, would every day, or if not every day, as often as possible, send a prosperity thought filled with love and blessings, the result of such concerted thought ought to be wonderful. It seems to me it ought to bring into manifestation an abundance in your behalf. Not that I mean this to take the place of material giving, or rather spiritual abundance in manifestation. (I don't like that term, "material giving"). I think we should give it when it is made manifest with us, and when it isn't give it in thought. Another thing is that if everyone would enclose a few stamps when writing, it ought to pay a goodly share of your postage, and nearly everyone could do that much.

Many thanks for the copies of SIGNS THAT FOLLOW. Will

send a little donation; do not feel that I can subscriber just now, but will send for them occasionally, for I do enjoy reading the testimonials. It gives me courage to read of the success of others along this line of work.—M. R.

I have so learned to put myself in harmony with my duties and daily tasks that they are no longer a burden. The strongest revelation that has come to me is the indwelling presence of my Lord and my God. Whenever the thought comes to me, there is a wave of thankfulness through my entire body.—Mrs. C. O. R.

My faith is strong that Spirit is setting in order all the events of our lives.—M. Q.

I want to thank you for the encouraging letter you sent me, and for the "Meditations" by E. L. C. They have helped me very much. I took the healing statement, "I know; I do," at once and have added this to it:

"Thou art, and I am." "I know, and I do." "I have, and I use."

I was in a place where I hardly knew where to step or how, and there was food needed, and my house money had simply vanished. I just stood still and the thought flashed into my mind: "Because thou art, I am, therefore I know what to do, and how to do it; and because thou and I are one, and there is neither apartness nor separation, then all things *are* mine, and my own will come to me." So I affirm:

"Thou art, I **AM**." "I know, I do." "I have, I use."

My sister asked me if we did not need some more house money, and we received a letter from brother with a check to pay up his account. Wasn't that a direct answer and manifestation?—A. S.

I felt that God was in our midst. I talked to him face to face, and I am so rejoiced to tell you that he drew me nearer, closer to him till I could see and feel that I was a spiritual soul dwelling in the tabernacle of the Most High God. Then it was I saw how I was an heir with Jesus Christ, and the master had become the servant:

Surely the Lord has a work for me to do, else why should I be filled with wisdom and understanding, and blessed with the ever-present consciousness that I am Spirit and dwell in God's Temple. I see and feel and know that he is Love, Truth and Wisdom for which I have searched so long. I cannot express in words my joy at seeing him everywhere in all people and in all things.



This recent sickness of H.'s has been the means of me receiving such an understanding and hope and faith. I said to him over and over in my mind, "Come out of him, bringing out all unrighteousness in him, all inharmony and discord, either in thought, word or deed. Cleanse thy temple, O God, of all ungodliness, and fill him full of thy spiritual blessings." I trust you will join with me in the prayer, or assertion rather, that God has purged H. from all unrighteousness, and filled him full of his love, wisdom, ability, industry and power to do.—Mrs. D. B. B.

I must ask your help longer, but have learned that I must not limit God's power by saying "Please treat me another month." It came to me so plainly not long ago as I was coming to work, that I had put a limit on the Spirit. You remember I said last month I thought prosperity was just hinged on one thing, and would come soon. I realize that I should just leave the conditions and times with God.—J. H. C.

And so it proves again to me that the Kingdom of God is Omnipresent, ever working to become established first in consciousness, then in the outer world.—B. D.

I have almost come to the conclusion that this experience is for the purpose of pulling me out of a certain rut, and preparing a more harmonious condition for me. Only through such powerful, yet unseen forces may salvation be accomplished.—J. F. G.

Sometimes I have such a realization of God's love, (of the need of it, I mean,) that I feel like the plants do (or seem to) when they are parching for rain, and my whole heart seems to cry out for more love—Divine Love. I no longer beg in the manner I used to for human love. It is the Divine that I wish so very much, and it is coming to me, I am sure.—J. F. R.

I said to myself when I wrote you first, "I cannot expect to be healed at once, it will take time, and I must be patient and wait." But I have been thinking it was not the right thing to do to limit the Power of God as I have done.—A. J. C.

I am getting along so much better, and I am more at rest since I know God is not so far away as I have thought. He is really nearer to me than any living being, and I feel so thankful to know I am not alone. I feel like I wanted to go and tell everybody where they can find God our Father, for there are so many like I was, who think he is so far away.—Mrs. M. A.

How can we forgive when there is no repentance? — is the cause of my embarrassed condition, causing deprivation for me and my aged parents. To forgive such an one would be an encouragement to repeat the offense, it seems to me.— H. T.

There is a tendency in mortal mind to argue and reason about the laws of God, and about all Truth, but no one has ever yet arrived at the Truth in this way. “He that doeth Truth cometh to the light.” Obedience to the Truth is the way to understanding. Doing the Truth proves it.

Forgiveness as taught by Jesus Christ is not a theory, but a statement of law. Man has free will and may violate the Divine Law if he wishes, but if he does so, he must endure the consequences. The only true way to deal with an offending brother is to measure right up to the law and freely forgive him. This will fulfill the law, and leave no room for doubts or questionings about it.

In Spirit there is no such thing as deprivation or lack, and if the experience which requires forgiveness has been the means of revealing the error thought of lack, blessed be the experience.

Forgive, affirm the abundance of Spirit, and be at peace.— E. L. C.

#### GOOD NEWS TO THE SICK

Preach the kingdom of God, and heal the sick. Luke 9:2.

They shall lay hands on the sick, and they shall recover. Mark 16:18.

The prayer of faith shall save the sick. Jas. 5:15.

The works that I do shall the believer do also. John 14:12.

All things are possible to him that believeth. Mark 9:23.

Whosoever shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it. Mark 11:23.

## ANSWERS TO QUESTIONS

JENNIE H. CROFT

264. We are taught in the Bible that we must reap what we sow. I believe it, but someone said to me, "Here is my brother, he has always lived a good life and never did anybody any harm. He broke his leg and the doctors failed to set it rightly, and he has been a cripple ever since. He finds it hard work to make a living for his family, and they suffer with him. Now, as far as I can see, he has not sown anything to reap that misfortune. Then, there is Jesus and the Maid of Orleans, and hosts of other martyrs. What did they sow but good seed? Yet, they reaped the opposite. Many parents live good lives and train their children to live good lives, still, the children turn out bad. Where does the parents' reward come in for reaping what they have sown?—J. P.

The law that "Whatsoever a man soweth that shall he also reap" is as unalterable as the laws of the Medes and Persians, and more so. One may live an exemplary life, doing nothing but good to all, and yet he may hold certain thoughts and ideas which are as seed to bring forth a harvest in kind. If he believes in accidents or has any fear of disaster, he is opening the channels through which accident may come to him. He may believe in hard times, in poverty and lack, and thus attract those conditions to him, for, "As a man thinketh, so is he." We are continuing in the sin of our first parents and partaking of the knowledge of good *and* evil through the dual thoughts we entertain, hence all the sorrows of the race. When the eye (perception) is single to the good only, then will the whole man be full of light. We must not hold a thought of anything but the perfect and the whole if we would have perfection and wholeness manifest in our lives, for crippled thoughts will produce crippled conditions. But here again is there opportunity to sow the good seed which will produce a harvest of good. Let the cripple use his God-given ability to change his condition, and through his *thought* build into his mind and then into his body the cells of health and strength. He must have absolute

faith in the supply which is in the universal storehouse, and then send forth his demand *expecting* it to be satisfied. This is the seed which will bring forth the harvest according to desire. Every thought of violence which is held in mind will bring back violence in return. Jesus was violent in his denunciations and in his actions at times, as, when with whips he drove out the money changers from the Temple, and he met with like treatment at the hands of his persecutors. The thoughts of the Maid of Orleans were of war, fighting and killing in order to accomplish her purpose, and she reaped the result. Parents seek to train their children to lives of goodness and truth, setting them a good example in their own lives, and yet, it is the tendencies which they themselves have transmitted to their children which may cause the wrong doing. The parents may be ignorant of the fact that the fault is within themselves, but there is no other way possible for the traits to appear in the child except by transmission through the parents. The cultivation of correct mental as well as physical conditions before conception takes place should be carefully considered by the would-be parent.

265. You advise that those who do not wish to be a party to the killing of chickens should stop raising them. In New England among the farmers, the chicken industry is usually the woman's branch, and often she depends largely upon that for the money she has to clothe herself and children aside from the most necessary wearing apparel. To live on a farm and buy one's eggs would seem absurd to most farmers. Aside from the male chickens, the hens must be changed from year to year and the pullets kept, or they cease to lay eggs enough to pay for feeding them. Since this is the case even buying one's eggs might be called being a party to it, since someone has attended to the killing and reproducing. So this becomes an intricate question. It is the same in other matters along this line. For instance, mother and I take boarders. It is our business, our visible means of support. We care little for meat and realize that all the appetite we have for it comes from ancestral habit. But we cook and serve meats. We cannot set a table for boarders without. Blest be all the awakening consciences in the land and all their leaders, but should we not be careful not to seem fanatical? I would suggest that the farmers' wives who do not like to kill, raise their poultry and sell that

which must be killed to those who will be guiltless in doing it, because they are unawakened. Even this is a sacrifice to poultry raisers, as there is more money made in selling them dressed for market. Please give us more light.— E. B.

We give this letter almost in full, for it touches on many very practical questions, and we trust that this discussion will help in awakening to action many who have never given the matter serious thought. We do not wish to seem fanatical, but if we have a principle we must stand by it. There should be that liberty among all classes which permits an individual to live according to the law of love, and this law prohibits killing. If the farmers and their wives were convinced that *all* killing was contrary to the law of Good (God), there would be some way devised whereby the wife's income would be assured outside of raising chickens for market. They would find a way if they would not temporize with wrong. Since writing the answer to question number 261 in July UNITY; to which this question refers, some information relative to the subject has reached us which may be a way out of the difficulty, and is worth a trial. One of our readers vouches for the efficacy of the following plan: If you wish to raise hens only, when setting the eggs choose only those which are oval in shape. Avoid the long, slim eggs, for roosters will hatch from them. Eggs that are spherical in shape should never be set, as they are neuter and are of no use where the chickens are not to be killed. The American inventive mind would devise some way of causing the hens to lay eggs even if they were old, and if the mind was set upon it, a way would be found out of the difficulty of disposing of the old fowls without killing. As to keeping boarders where meat does not appear upon the bill of fare, or where animal fat is never used in cooking, we invite you to visit Unity Inn and see its success. The facilities of the dining room had to be increased to accommodate the constantly increasing

number who want vegetarian diet. A good vegetarian boarding house would pay well in any community.

266. Will you give an explanation of the parable of the "Unjust Steward," especially the words: "And the Master commended him in that he had done wisely?"—MRS. K. S. MC.

In "Answers to Questions" in UNITY for September, 1904, this question was answered, and we will quote:

"The Lord commended his servant, not for injustice, but for the wisdom he displayed in dealing with untoward circumstances that he might bring good out of them. The interpretation of the parable and its teaching is this: Man has within himself faculties and energies which he has misdirected and wasted. He finally awakes to the realization of his state and would redeem himself, that his Lord, the higher spiritual consciousness, might approve. Then, with the same virility with which he executed his degeneration does he set to work to accomplish his regeneration, not expecting, like some extremists in the New Thought, that Spirit will do it all for him. He makes friends with the riches (mammon) of these energies which have been expended unrighteously, and thus builds for himself an age-lasting habitation wherein the *whole* man abides after the sense man has failed."

It is as though a man had made a bankrupt of himself and was brought face to face with his extremity. He knew that each faculty and power within himself owed to the I AM a debt of righteous service, and he took each one and asked himself how much remaining force there was which could be used to rehabilitate himself. He found one with at least half of its power left; another with two-fifths of its strength remaining, and he presented these energies to his Lord as assets from his wrecked life with which he knew he could redeem himself. Of course, this resolute action merits the commendation of the Lord, for it is a move in the right direction toward Salvation.

# DIET DEPARTMENT

LOWELL FILLMORE, EDITOR

## DELICIOUS COFFEE

"Is coffee injurious?" "No, but there is a strong race belief that it is, and therefore we must overcome that belief if we would have no evil effects from drinking the beverage."

The above expresses the view that most metaphysicians take in regard to the coffee question, and the argument is right as far as it goes, but is not the desire for coffee and its stimulating effect a strong race belief also? It seems to us that it is a very round-about way to attain mastery of self for one to give up to a race belief and indulge in a stimulant which contains no food value, and then treat himself that the race belief of effect can have no power over him. Why not deny the cause and be free? The above may apply to pepper and alcoholic drinks as well as coffee.

## VEGETARIAN RECEIPTS

BY MRS. WALMSLEY

*Green Beans:* After removing strings, etc., place in hot water, cook until well done, season with salt and pepper. Boil down until there is very little water and add several large spoonfuls of cooking oil, a short time before removing from the fire.

*Salisfy or Oyster Plant:* Scrape and slice, boil until quite tender, season with salt, pepper and butter; thicken with flour mixed with water.

*Salisfy Fried:* Slice, boil until tender but not soft; drain, dip into egg and then into cracker crumbs; fry brown in cooking oil.

*Fried Onions:* Fry brown in cooking oil, add spoonful of flour, stir well and add hot water to make of the consistency of thickened gravy.

*Cauliflower:* Trim off all the green part, also most of the stalk; boil about an hour, season with salt and pepper, let the water boil down quite low; when done remove to dish, add butter (if preferred) to small quantity of liquor in which it was boiled; when butter is melted pour over cauliflower.

*Fruit Salad:* Slice one pineapple and several oranges, mix together, add juice of one lemon and sugar to make sufficiently sweet; should stand in refrigerator several hours before serving.

*To cook Spinach:* Spinach is very difficult to cleanse properly, as it is usually grown in sandy soil. It should be taken through water a number of times. Boil in water to which salt has been added; when quite tender drain, add butter or cooking oil, mix thoroughly and serve hot. Lemon juice may be added to advantage.

*Gravy with Cooking Oil:* Thickened gravy can be made with cooking oil. After the oil becomes hot, add flour, stirring until brown; add hot water until of desired consistency. Season with salt and pepper.

# **The First Anniversary Jubilee**

**August 22, 1907**

COMMEMORATING THE LAYING OF THE CORNER STONE AND THE  
DEDICATION OF UNITY BUILDING, AUGUST 22, 1907.

Every member of the Unity Family, whether in the home city or abroad in the land, will be interested in the report of the proceedings of the celebration of the first anniversary of the dedication of the building, and in learning of the prosperity which has attended every branch of the work at Unity Headquarters. There is rejoicing in every heart over the evidences of the blessing which is being continually poured out upon this Center, and Unity's children are a unit in gratitude and thanksgiving for this great good. The following is a condensed report:

AFTERNOON SESSION, 3 O'CLOCK.

Song by congregation: "Glory to God."

Mr. W. G. Haseltine, presiding officer, in opening the session said: "I am going to ask Mr. Fillmore to give us a thought to take with us into the Silence, by which we may commemorate the dedication of this building to God."

Mr. Fillmore:

God is the everywhere present, invisible to mortal eyes, intelligence and life, and yet we, every one of us, have a capacity for making God visible. That capacity is the innate, intuitive knowledge of the soul expressed in thought and word, that there is a living, indwelling, everywhere-present God. The original and only temple of God is the body temple. Man builds temples of brick and stone — God builds the body temples. So, as the offspring of God, our first object in life should be to co-operate in building a temple. At the same time we should recognize the beauty of all other temples, and it is found by experience that when we hold to a certain thought of perfection that thought goes forth and does a double duty — it not only makes the body temple beautiful, but it draws about us ideas that perfect themselves in the outer material temple. So let us take that broad thought which will do double duty. Let us hold that this is a temple of the living God. Let this be our Silent thought: "This is the temple of the living God."

Song by Congregation: "True Freedom."

Mrs. Marion Austin Drake was then introduced, who spoke as follows, taking as her subject, "Unity Temple:"

In unity there is strength. It is the power of Love which



animates all of these consecrated workers that has brought Unity Building into manifestation. Upon the wall here is written the word which is the keynote of the situation — LOVE. Love is the most beautiful thing in the world, and it becomes a beautiful power when it is written on the heart. We realize that we are co-workers with omnipresent Love, and that the beautiful temple in which we are sitting today — Unity Temple — is the result of this co-operation. One year ago the walls were bare and white, now look at the harmonious colors blended so beautifully by the hands of loving workers.

There is a temple not built with hands, one that is builded without the sound of hammer. That temple is the home of the I AM within each one. Oh; that dear Self, that righteous Self. Do we love to abide with this true Self which presents to us the life more abundant? If so, we are co-workers with the great universal Good, we are bringing forth the kingdom and creating the new heaven and the new earth. Let us seek earnestly for the consciousness of this indwelling Presence that is building so beautifully when we acknowledge it in all our ways.

It is for you and me, dear ones, to go on in this good work, aiding this Society in its good and true work. There is a greater and better work to follow, and I say to our brothers here, and to the members of Unity Society, that this is only a stepping-stone to what is to come. There is to be a larger building which will hold greater numbers of God's children, and we should work faithfully and earnestly and give freely of our best if we would be co-workers with God to this end. Sweet peace be with you till we meet again one year from today.

Song: "The Never Failing Source."

Address by Charles Fillmore; Mr. Fillmore said in part:

This building is dedicated to the worship of Divine Mind. Divine Mind has its substance side. All the substance that we see is the manifestation of the Substance Idea in Divine Mind, and every thought that we have impregnates this universal substance. So it makes a mighty difference what kind of thoughts and words we set free in the building we occupy. We should use our highest wisdom in speaking and thinking in this temple, and the more words of truth we speak and think here the better place it becomes for the manifestation of Divine Mind. We can so charge the invisible substance of this room that every one who comes into it will immediately feel and know that it is the very house of God. Now let us again dedicate this building as the house of God. *It is the house of God.* You say that this is just stone, brick or iron; but if man, through his thought, produces conditions, don't you see that we can change all that? We can

transform, through our speaking and thinking, this seeming materiality into whatever we proclaim for it, so it is good for us to begin with this statement, "This *is* the house of God."

When two or three are gathered together in this Divine Law what a wonderful increase of this great power there is! That is why Jesus said, "When two or three are gathered together in my name, there am I in the midst of them." If two of you shall agree upon any one thing, in his name, it shall be brought to pass. Let us all say now, with the understanding of this truth, "This is the house of God," (in concert three times audibly — then hold in the silence.)

That is a good beginning. The Lord *must* be in this house. The Lord *is* in this house. His presence here is visible to all those who believe in him. That is a true statement. God's presence, the true presence of the one Divine Mind, is visible to the spiritual man. This visibility is of the Spirit, "*this is the very house of God, and I know it.*"

This house is dedicated to the God of Jesus, of Paul, of the Apostles, the God-inspired of all the ages. God is life, the omnipresent intelligence and he shall be always present. We proclaim it here until the very air vibrates with it. God is the supreme loving Father. We dedicate this house to Thee and thy expression, divine man; bring him forth after thy image and likeness, make him manifest in thy thought and through thy thought into visibility.

In the unity of the Spirit we with one accord enter into the dedication of this temple made with hands, and also the temple within, which is made without the sound of hammer, which is made by the invisible God.

As children of the most High we are thankful for this illumination, for this understanding of the presence of Infinite Mind manifest wherever proclaimed. We are thankful that we know how to make God visible, and God is henceforth visible. More and more of the Divine Goodness is going out from our midst and we are now established in a consciousness of God-Substance, both within and without.

Piano Solo, Miss Carrie Mills.

Address by Judge H. H. Benson:

It is said that this is to be a Jubilee, and that we were to talk about prosperity. I see a beautiful blending of these two words. To me the word *jubilee* carries with it an atmosphere as of blowing of trumpets and the shouts of men and women. Under the Old Mosaic law there was a regularly appointed year of Jubilee, when all debts were forgiven, all prisoners set free, and the sons and daughters of the people went home to celebrate this freedom.

with all their kith and kin. Are we in bondage to fear, especially the fear of poverty? Then this is our year of Jubilee, and we should declare this our day of Jubilee.

True prosperity is at the center of our being, and when we learn the science of living and establish the kingdom of peace and love within, we will be able, according to the law which Mr. Fillmore has laid down here, to demonstrate plenty in every condition of life. This Unity Temple is an illustration of this law. When you hear the reports you will be astonished to see how a law, when put into expression and held to, will work out into manifestation. Here is the law: We do not have to beg, for by begging we drive things from us. We can come into that consciousness of divine plenty where all things will be added unto us. We must get into that consciousness where we can look at seeming lack and say, "I have, I have, I have," until the very ethers vibrate with our assertion and dollars will be coming to us in abundance. Dwell in the spirit of abundance. This is the law which built this building. We can all demonstrate this law if we will cast out all of our doubts and fears and live in the thought of prosperity and plenty.

But we must have something of value to give if we would draw things of value to us. Would we have been able to stand here today if Unity Society had not had something to give, something which the world wanted; something better than, as well as different from, that any other institution had to offer? It is today proclaiming the very highest gospel on earth, it has something of value to give. So today we re-dedicate this building, this temple of the Living God. Not an unknown God, but a Living God. We dedicate it to usefulness, we dedicate it to Love.

Vocal Solo, Mrs. Edith Haseltine: "Infinite Love."

Mr. Lowell Fillmore read reports from the treasurers of the different branches of the work, showing great financial prosperity.. Singing of Doxology and dismissal.

#### WATERMELON SOCIAL, 7:30 P. M.

The hour spent in discussing the luscious, ice-cold watermelons was marked by the keen enjoyment of all who took part in it. Sociability and exchange of friendly greetings made the time all too short before the call for the evening session of the Jubilee. Mrs. Huldah Gates, Manager of Unity Inn, assisted by a very efficient corps of the young people, was the presiding genius of the occasion.

#### EVENING SESSION, 8:30 O'CLOCK.

The speakers were allowed but five minutes each, and were

expected to embody their report in their address. This rule was not rigidly adhered to by some of the speakers, however.

Tenor Solo, Mr. Bozart.

Opening remarks, Mr. Fillmore.

Song, Mrs. Schlaegel.

Address for the Unity Society of Practical Christianity, W. G. Haseltine; Mr. Haseltine said in part:

The committee in charge of this entertainment has labeled the evening session *Prosperity*. Do you ever ask yourself the question, "What is Prosperity?" Have you ever stopped to consider the real meaning of that word? Does it mean the gain of dollars or cents or property, or does it mean to you that spiritual unfoldment that comes with a knowledge of the truth?

Let us stop just a moment, and look at these two phases of prosperity, as we will call them. You may say, "I am worth \$20,000." Is it your money? No, it is God's money. If I make \$5,000 a year I know that that is God's money; that is, God may have a certain place, a certain purpose for that money, and it is used for that purpose. That is one thing that I like about this Society. There is no such thing as prosperity to the individual members in a material way, but it is prosperity for the whole, because if one of us prospers in a material way, why the work gets the benefit of it.

You cannot set a price on what comes from hearts filled with love. We hear reports, and it is all cold and flat because there is nothing to figures; it is that which is behind these figures that is of value, that which has prompted the giving of these things. It is the thought, the desire to do good.

So in taking with us tonight the idea of prosperity, let us consider it well from both view points, and I know that you will agree with me that the prosperity of growing in a knowledge of the Truth is far ahead of any mere material prosperity. It is one that is always with you. It is one that cannot be bought. It is without money and without price. Yet in our work here we offer this to you, we offer it in the simple way Jesus told us to offer it — without money and without price. Our work is all along these lines, and this building was put up and will be paid for by love offerings, and when you hear how the love offerings have come in and how the obligations have been met, you will be, I won't say surprised, because you realize there is nothing to be surprised at in God's works, but you will be able to prove the actual demonstration of the power of the Word.

For the Society of Silent Unity, Myrtle Fillmore; Mrs. Fillmore said in part:

The Society of Silent Unity is a branch of the Unity work

whose importance and extent is very little understood or appreciated by those at the local center who have recourse to healers and teachers, but which in reality is "The Power behind the throne" of all Unity's prosperity and success.

This Society was instituted in 1890 to help those who were seeking light through the ministry of our publication *Thought*, and its object was to prove the power of silent co-operation in holding in thought some vital truth at 9 o'clock every night. These thoughts were given monthly in the magazine *Thought*, and this silent co-operation was found to be of great value to those who practiced it. From a nucleus of about half a dozen to start with, the Society has grown to number almost 16,000. And from so small a correspondence that Mr. Fillmore and I could easily handle it, it has come to require the services of half a dozen secretaries, besides ourselves and the force of our local healers. Its membership belts the globe, for there is not a land or country in which the Society is not represented, and if all members are faithful to the given thought at their local time there is not an hour in the day that someone is not sending forth this Truth.

The benefits of this silent co-operation are beyond estimation. Thousands have found light and healing, and the expressions of joy and appreciation which our daily letters contain would be sufficient to more than prove that "where two or more are agreed upon any one thing it shall be done unto them."

There is a gratitude and love born of this Silent Unity of thought and purpose for good, which inspires every member with the desire to help those in need, and so here at the Center we are continually co-operating for the benefit of all who seek Health, Happiness and Prosperity through the Omnipresent Good.

One of the peculiarities of this Society is that no specific charges are made for the ministry, yet it is substantially sustained through the love and gratitude of its patrons, and is proving the Law, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." "For with what measure ye mete it shall be measured to you again."

For the Joyful Circle, Miss Blanche Sage; Miss Sage spoke as follows;

The Joyful Circle has had a very pleasant existence since the dedication last August. It has had its ups and downs. Most of them ups—sometimes nearly all ups. However, we have had a very prosperous year. We have had some jolly good times, and have taken in a fair amount of money. The treasurer reports that since August, 1906, the receipts have been \$85.59; the balance in 1906 being \$6.10, makes a total of \$91.69.

This amount did not idle away much of its time in the treasury. The Joyful Circle believes in keeping the money in circulation. By means of parties, picnics, Valentine socials and the like, we managed to spend, during the last year, \$82.35. We feel that it was well spent, since it afforded to many outsiders, as well as the members, much joy.

We have on hand at present, we regret to say, \$9.30 idle money. However we feel sure that it will not be long before we find a profitable and pleasant way of using it. All our money has by no means gone for ice-cream, tally-cards and prizes. In giving you a report of the receipts and disbursements for the year, I made no mention of the donations to the building fund. Without going into detail, I will simply say that through various entertainments we raised \$111.40, which amount was turned over to the Building Committee.

Yes, we have had a very happy and prosperous year, and the best of it is, we realize that our next report must and will, in the divine order of things, show an increase in prosperity and the power of spreading joy, that is in proportion to a year's growth and development.

Song, Mr. Waldo Rickert Fillmore.

In introducing the next speaker, Mr. Haseltine said, "This afternoon there was one report read that called forth quite a little applause, and that was the report of the Woman's Auxiliary. Mrs. Jennie H. Croft will now address you and give you that report; Mrs Croft said in part:

When Mr. Fillmore spoke to you he told you of the wonderful possibilities in man—I want to tell you a little about the wonderful possibilities of woman, particularly the Woman's Auxiliary of the Unity Society of Practical Christianity. But, before I give you the report of the work which we have been doing, I want to tell you of a little lesson which we as a body have learned during this last year. There was a time when we thought it necessary to make efforts to have sewing circles, and socials and entertainments of various kinds that we might obtain the money to put in as our part in helping this great work along, in furnishing the parlors, decorating the rooms, etc. We gradually came to see, however, that there was another way, a better way, and that it was not necessary to work and strive to gain money; that if we employed the law which we learned here, we could obtain the funds we wished. And so we tried a new plan: Instead of working with our hands we began to work with our thoughts, and our blessings were upon the little silver dimes which we gave out to the members of our organization at each monthly meeting. These dimes were blest with the spiritual law of increase, and they added to

themselves other dimes and dollars too, until our treasury was replenished with a goodly sum each month. And thus, without effort we have succeeded so well that when the figures are read to you, you women will want to come and join us that you may have part in this glorious work.

We have been enabled through the blessing of the spirit to furnish and decorate this Auditorium and add to the furnishings of the parlor, which we now propose to decorate. We all know that that which we need exists for us. We must then claim our own, attract it to us by an unwavering faith that it is ours. This is the law, and the Woman's Auxiliary are acting harmoniously with it, hence our success. During the year from August 22, 1906, to August 22, 1907, we have received from various sources \$471.48. We gave out in dimes which were blessed as seed dimes, \$10.90, and they brought in the harvest of \$109. We had as loan to the Unity Society \$400, which makes a total of \$980.48, which, with the exception of \$20.13 which remains in our treasury, we have expended in the furnishings and decorations of the building.

For the Unity Guild, Miss Emma Luke; Miss Luke spoke as follows:

One evening last December a small crowd of us young folk met together to string popcorn for the Christmas entertainment, and as the white strings lengthened out into yards, and the merry laugh of all resounded through the house, because some just *would* insist on pricking their fingers, and because the boys just *couldn't* thread their needles, some one suggested it would be very interesting to have a social gathering quite often. We finally got to talking about organizing a Club.

Our first meeting was held in January, 1907, and after the election of different officers, and things were going on real smoothly, we talked about a suitable name for our Club. This seemed a little difficult to decide upon at first, but we finally chose the name, "Unity Guild." We also made plans for our first entertainment about this time. As the Woman's Auxiliary had been using their proceeds toward decorations and furnishings, and the Joyful Circle toward the Building Fund, *we* decided to further the pipe organ fund.

Our membership numbered about 17 at that time. Now we have a membership of 28. Our color is yellow, denoting wisdom. We have given only three entertainments so far, and the entire amount donated toward the pipe organ fund has been \$48.00. As you will notice, Unity Guild is not yet one year young, and I wish to say we have been successful from the very beginning. We are progressing financially, and having a good time socially, but above all, we are progressing spiritually, each in his own way, and ac-

completing that which we planned together should be our motive — helping others to understand this beautiful Truth, which *is* prosperity.

Song by the congregation, "All is Yours."

For the Unity Sunday School, Mr. Lowell Page Fillmore.  
Mr. Fillmore spoke as follows:

Some years ago the Unity Sunday School was organized by Mrs. Croft for the purpose of studying the Bible Lessons from the texts given in the International course. The school was for both the little folks and the big ones.

We met together at that time in Arlington Hall. I do not just now recall how many years ago. The classes were instructed by able teachers who drew from the students by careful questions the great truths that were slumbering within them. Instead of taking a literal view of the subject, it was looked into by the aid of a new light, a new understanding, and the lessons were found to contain an inner meaning that was applicable to the everyday life of each individual.

And so the Sunday School has been as the name implies, a school, but it has been also a very practical school, a manual training school along spiritual lines.

The work has been growing from year to year, we might say from Sunday to Sunday, and the great strong point is that the instruction is for the little folks as well as the "grown-ups." The little ones need to know how to control their thoughts. They can save themselves many bodily ills and troubles in the future by thinking the right kind of thoughts right now while they are creating their worlds.

We regard this one of the most important branches of the work, as a little child is naturally more impressionable than an older person, hence the sooner it is started along the right road of living and thinking the better off it is, and the world as well; for the child of today is the man of tomorrow.

Many of you know of the Sunday School only through the entertainments, the socials, etc., of which the 4th of July picnic is the great feature; everyone comes out and has a jolly good time.

Now this present Sunday School is but a prophecy of the greater school that will be established in the future; a school where teachers will be instructed and lecturers prepared for the platform. There are calls for teachers and lecturers from all parts of the country coming constantly. This school will meet the demand.

The attendance at the Sunday School averaged 45 for 1904, 61 for 1905, 74 for 1906 and the year August, 1906, to date 86.

Besides providing for socials and entertainments the School



has purchased song books for the Auditorium and has paid a weekly donation toward running expenses of the building.

The total receipts of the Sunday School for the year have been \$143.89. Total disbursements, \$140.27, leaving a balance of \$3.62, which, with last year's balance, gives a total of funds on hand \$34.26.

For the Unity Inn, Mrs. Huldah Gates: Mrs. Gates report is as follows:

Friends: In behalf of Unity Inn I greet you, and to Mr. and Mrs. Fillmore, I extend my love, and I trust that peace and plenty may be yours. I appeal to the good friends to help us to enlighten the people in regard to vegetarian diet, and to become more acquainted with our method of preparing our food and help them to see that they also can leave meat and lard out of their daily bill of fare and be perfectly well and happy. In regard to the Inn, we are trying to demonstrate this truth. It is our great desire to get a home where we can take care of more people than the size of our present establishment will permit. While we are doing our best now, and are trying to interest people in vegetarianism to the best of our knowledge, we trust you will all help us in a financial way, for we must have means to carry on this work. Total receipts during the three months I have had charge of the Inn, \$987.29. Disbursements—expenses, \$896.29. Paid to Building Committee, \$76.00; cash on hand, \$15.00; number of persons served with meals in one month, July 14—August 14, 2,110.

Violin Solo, Robert Hoagland.

Report for Unity Tract Society was given by Mr. Charles Fillmore, who said in part:

The object of this meeting is to express our gratitude to the great Giver of all Good for the abundance that has been poured out to us during the past year. As metaphysicians we take advantage of all the laws of mind, and one of those laws is that gratitude and thankfulness, increases and multiplies, and when we meet for the purpose of expressing in a definite way our thanks, our first step should be one of audible and silent gratitude to the giver of all good.

We take Jesus Christ as our pattern in these movements of the mind, and when he made a great demonstration, when he multiplied or increased, he always gave thanks, silently first then audibly. Let us observe this wonderful law of the power of the mind to increase, let us enter now the great realm of invisible substance and pour it out upon ourselves, upon our fellows, upon our bodies, upon our buildings, upon our surroundings, upon everything in the universe, by being silently thankful. Let us say to this great Giver of All-Good, "We thank thee, Father, that thou hast heard

us and we know that thou hearest us always." Let everyone join us in this statement. (Repeated three times aloud, then held silently for a short time.)

What is known as the Unity Society of Practical Christianity is an organization for the purpose of demonstrating the religion of Jesus Christ. Every organized effort must have a certain system or order of thought to accomplish its ends and Christianity in its essence is ours. We are not a sect, we have merely a loosely woven organization that holds us together sufficiently to do a certain work, and that work is what our name represents, Unity in Christ — to bring together all the divergent thoughts of all the people on earth. For that reason we are not Methodists, Baptists, nor Christian Scientists, but we select the good in them all and aim to practice it.

We have the Absolute Truth. This may seem like boasting to proclaim that we have the Absolute Truth, but you will notice, I am not saying that others do not have it, but that we must have it, if there be any Truth, because we select the very highest and best which we find everywhere, and we find that it always chords with the teachings of Jesus Christ. We are not afraid of the Saints or Sinners and freely mingle with all that we may show them the way taught by Jesus. We hold that man is supreme in the universe, and has power and dominion over every condition, in his own body and in the world about him, and to this one wonderful fact everything in our religion tends. We are the mental and spiritual center of a great movement, greater than any of us can perceive, yet in its infancy, for the ultimate union of all religions. This society is, I might say, but one year old, although we have for years been striving to establish ourselves. One year ago we dedicated this building and we now have a firm foundation, and are just beginning to do our work. This work is preaching the Gospel of Jesus Christ, and demonstrating it as we go along.

The Bible is our text-book and we let the Spiritual man, the Christ, interpret it for us. We find in this interpretation that it reveals the wonderful possibilities in man and quickens within us powers that have lain dormant for lack of understanding. This is the second coming of Christ and his Spirit is in our midst and is manifesting in all our work, because we know that of ourselves we can do nothing. We proclaim the gospel of liberty and freedom in all religious matters. Where Christ is, there is liberty. This doctrine will set you free from all your limitations. It will give you freedom from poverty, from disease, from every one of the so-called errors of the human consciousness, and in their place give you peace and joy, the understanding of yourself, the understanding of the law of life, and above all, the undersand-

ing of the law that governs the happiness and success of the whole human family. We must all learn this law, and obey it, because in no other way can the Unity of the whole be established.

As you will observe from the reports of the various societies, this work is prospering. The Lord is blessing us in temporal affairs as well as in Spiritual, but we are not mesmerized by worldly success, nor do we point to this building and say, "behold the fruits of godly living." We know too well that the true temple of God is built of thought and deed, and that by its beauty our doctrine must be tested.

But we are not unmindful of the blessings that are being poured out upon us. Our work is in every way satisfactory. Through our publications we are sending forth the Word of Truth to twice as many people as we did a year ago and the future is being prepared for by the installation in our printing office of machinery that will greatly facilitate the going forth of the Word.

In our thankfulness and expressions of gratitude we do not omit the thousands of earnest souls who are everywhere in this broad land uniting with us and sustaining us in this good work. We are holding in our prosperity all of these and carrying them right forward with us. This is especially true of the two thousand benefactors whose names are in our corner stone. The Spirit that we are establishing is also theirs and we are blessing them and they are rejoicing with us this day.

Treasurer's Report, Mr. J. I. Wallace:

Receipts for year.....	\$5,239.01
Disbursements.....	<u>4,501.23</u>
Balance for year.....	\$737.78
Balance in treasury August 22, 1906.....	310.91
Total Anniversary collection.....	<u>220.00</u>
Balance August 22, 1907.....	\$1,268.69

This extended report of our first anniversary is given for the information of the Unity Family, whose members are scattered all over the land, and especially the two thousand who subscribed funds to erect this building, and whose names are in its corner stone. You can see that we are going forward and that the work is getting on a more substantial foundation every day. There is still an indebtedness on the building, which we are gradually paying off — about one thousand dollars having been put in the sinking fund for this purpose during the past year. In this connection we wish to say that we consider this a work in which the whole Unity Family is interested and we are always grateful for your co-operation in any way that you may be moved by the Spirit.



Devoted to  
Practical Christianity

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CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
LOWELL FILLMORE, Business Manager.

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## Publishers' Department

**Terms of Subscriptions.** Per year, \$1.00; six months' 50 cents; three months trial (including WEE WISDOM), 15 cents. Canada subscriptions, \$1.12 (Canadian bills, silver or postage stamps not accepted.) Foreign countries, \$1.25 (5 s.) per year.

**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

Three subscriptions to Canada one year, \$2.36; 3 subscriptions to foreign countries, \$2.75 (11 s.)

Kansas City, Mo., subscriptions \$1.25 3 subscriptions \$2.75.

(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

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## UNITY ANNUAL ASSEMBLY

An assembly of Practical Christians will be held at the Unity Auditorium, Kansas City, for three days, October 2, 3 and 4, 1907. Sessions will be held afternoon and evening. All people who are interested in testing in a practical way the teaching of Jesus Christ are cordially invited to be present.

What is the most effective way to teach the Truth? will be the keynote of the conference. Teachers and demonstrators will be here to present their systems and instruct those desiring enlightenment. Lessons will be given by Judge Joseph H. Clarkson, of Omaha; Judge H. H. Benson, of Kansas City; Prof. S. A. Weltmer, of Nevada, Mo.; Prof. LeRoy Moore, of Kansas City, and many others. The speakers will be selected because of their ability to *practice* rather than preach the Truth.

Special railroad rates will be in force at this time at all points within 200 miles of Kansas City. "Forget not the assembling of yourselves together."

## A SCHOOL FOR THE STUDY AND DEVELOPMENT OF THE SPIRITUAL LIFE.

To be organized under the leadership of HORATIO W. DRESSER,  
Ph.D., No. 2 Gorham Street, Cambridge, Massachusetts.

Under the above name Mr. Dresser has organized a school of instruction in the principles of the Higher Life, and has associated with him Mr. Arthur E. Wood, a Harvard man who wishes to devote his life to spiritual healing and teaching. Mr. Wood will have charge of the Bible study and healing. We quote from a circular sent us by Mr. Dresser.

- I. **THE ART OF LIFE.** This department of the work will be essentially an enlargement of the teaching which Mr. Dresser has been engaged in many years.
- II. **BIBLE STUDY.** This department will be under the charge of Mr. Wood, who will begin a series of Bible Lessons in October.
- III. **THE PRINCIPLES OF SPIRITUAL HEALING.** The work of healing, with all inquiries pertaining to it, will be in charge of Mr. Wood.
- IV. **STUDIES IN SYSTEMATIC PHILOSOPHY.** Under this head Mr. Dresser will begin at any time such studies with individuals or classes as may be desired in philosophy, ethics, metaphysics, and the philosophy of religion.
- V. **METHODS AND MEANS OF SERVICE.** The aim of this department will be to discover some means of establishing more practical forms of service, and the training of workers in the various fields.

Letters of advice and inquiry are solicited. Address all communications to MR. A. E. WOOD, Secretary, 2 Gorham St., Cambridge, Mass.

This is a move in the right direction, and we would that such schools were starting up all over the country. We declare that rich blessings shall attend the work and the noble workers, and that success and prosperity abide with them.

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The next course of lessons by Charles and Myrtle Fillmore at Kansas City, will begin Monday evening, October 7th, and will last one month. Students from a distance should arrange to remain here during the whole period.

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The author of "Wee Wisdom's Way" has written a new serial called, "The Story of Lovie." It began in September WEE WISDOM, and is of especial interest to the larger Wees.

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Our Branch Library in Lincoln, Nebr., Mrs. Ada J. Hayes, Manager, is extending its activities. Regular meetings are held each week with growing interest. This is the work which results in the establishment of permanent Centers of Truth. There is no better way to awaken an interest in new modes of thought or action than to bring the matter before the public through good literature on the subject, and this is what our Branch Libraries are doing. In nearly every instance the establishing of a library leads to a work of teaching and healing in a regular Center.

## GOOD TRUTH SEED

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The manager of our Library, Jennie H. Croft, will answer with promptness and pleasure all questions about starting centers, conducting meetings and establishing libraries. There is a great demand all over the country for this teaching and it meets with quick receptivity when once explained. If you have a genuine unselfish desire to help your fellowmen you will never find a better opportunity than is offered in our Branch Library system. We can outline a course of study for the members of any center that will put into their hands the key to health, happiness and prosperity. Write to Mrs. Croft for particulars. Should a center desire personal instruction by a teacher, we can send one.

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Every new subscriber to WEE WISDOM will be given the September number which contains the first installment of the new story of "Lovie" by Myrtle Fillmore, if the subscription is received by Oct. 1st.

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A new book by that forceful writer, Ralph Waldo Trine, is now in the press of Thomas Y. Crowell & Co. It is entitled "This Mystical Life of Ours," and is a selection of Mr. Trine's ablest thought, arranged by himself in fifty-two chapters for the weeks of the year.

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A. F. G.: "Healing Through Love," by S. M. Butler, was published in the June UNITY for 1902. Can furnish you a copy.

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## EQUITY

IMELDA OCTAVIA SHANKLIN

The principle of equity underlies all the transactions of life. The mind of man recognizes this and constantly seeks to conform to the fine demands of the law. Consequently there is no permanent and but little temporary thrift where there is an attempt to get more than is given; the inner consciousness repudiates unlawfulness and will not lend its executive and sustaining force to schemes that act upon the assumption that good can be gotten without a giving of good.

Such is the exactity of the principle of equity that all the inharmonies of the world are a result of its non-observance. Efforts to defeat the law are due to ignorance, for once the soul becomes conscious of the futility of infraction, justice becomes the watchword and delays are avoided. In the higher spheres of mind adjustment goes steadily forward while the circles that contact the outer world still make effort to control unearned good.

"Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law." Cancel all your debts, paying in the coin of the realm. Pay love with love. Settle your commercial obligations with the recognized medium of its world. The nature of the transaction reveals the character of the exchange.

In man's world the one who takes without making

compensation is dealt with after man's law. Occasionally a commercial thief is adroit enough to make good his escape from the penalties that have been devised for the correction of his weakness. This comes through the fallibility of police systems and legal enactments. Man patterns his world after God's world, following as closely as he understands the model. Man's law declares that ignorance of the statutes pleads no pardon for breaches. How hopeless then is escape from the demands of the law of being, the Judge of which is the Omnipresent Knowing. At the inner court, where our lightest word and our fleeting thought are indelibly recorded, no thief goes free. The soul that schemes to cheat God has a long account to balance, for not one jot or tittle shall pass from the law until all be fulfilled. Discharge all your obligations and so keep out of the courts of the Eternal Equity.

Jesus stated a law of reciprocity when he admonished, "Judge not that ye be not judged." It is one of the earliest observations of the law of mental causation that judgment returns to the judge. Many who seek to know the law and many who proclaim the law violate this principle. Peace is demanded without meeting the requirements of peace. Love is asked and the soul defeats itself by not granting love. The one who in any way judges by appearances is trying to circumvent the law of justice and will be brought to book. The mind must be entirely stripped of selfishness before it is in preparation to give as it would receive, to grant fully where it seeks.

Sickness and poverty are common penalties for contempt of heaven's law of equity. The mind indulges accusations of evil, malice and failure. The outraged law imposes the fines corresponding to the breach. In an effort to get without giving the forces of life are hindered in their flow, and as the stagnant waters breed slimy things so the mind when checked

in its outgoing activities is reduced to torpidity and unrest. Only in a balanced movement is positive life and profitable change.

Poverty is the secondary cause of much sickness. The root of poverty is in the idea that the law of supply and demand is observed in the demand only. Nowhere else is the disposition to get without giving so common as in that branch of life that deals with finances. Men and women who have failed in commercial callings turn their thoughts to metaphysics because the study of mental control seems to promise gold. They have found the lamp of Alladin. They polish the lamp with a rub of denial and a rub of affirmation, but it does not shine, or at best gives forth a wavering beam. The result is in full accord with the law. Their denials and affirmations and their beneficences strictly lay hold of self; they would have without giving. This is a contract not validated by the Eternal Equity. "All mine are thine, and thine are mine." Note the equation.

It does not follow that all will fail to demonstrate supply even when selfishness is the motive. The mind that dares to ignore the law and that stubbornly wills can do whatsoever it wills—for a season. The kingdom of heaven can be taken by violence but it ceases to be heaven as soon as it is conquered by might. Sharp practice in metaphysical activities is the modern Judas selling the Christ for cash. The thread of subtle reasoning by which such arts are justified is the rope which will eventually hang the bargainer. Justice is a self-righting force.

Nowhere can something be gotten for nothing. "Give, and it shall be given unto you," is an explicit statement of the law of reward. Jesus places the giving first, the condition under which receiving is made possible. An equivalent must be sent out for all benefits to be received. Giving out makes room for the coming in.

There is a grasping idea in mind which tries to retain all it now has while reaching for more. This is the impossible, and life is kept poor in realization and in manifestation because of the effort to get without rendering a fitting recompense.

All obligations are not satisfied by the word. The word is the agent of the idea and the idea has its representative in substance and in form. Selfishness must be obliterated. If we wish to receive in the threefold fulness we must give in the same measure. There must be exchange, a giving of the unseen and the seen. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Cleanse the motive. "Fine words butter no parsnips." There is a word that has substance as its base; it is not the word rooted in self. Not until mine and thine vanish from the inmost wells of thought has the mind attained the poise that does not seek profits.

Discernment insures overcoming. Commercial ideals invading metaphysics is a stupendous blunder of the intellectual man. It is harnessing Spirit to the chariot of mammon. To be whirled along by such means is to cover road that must be wearily retraced a-foot. Blessed are they who fail to put God to such service.

Application of the law follows a sense of proportion. There are those trying to demonstrate thousands who are holding the hand so tense over a nickel that God himself has not the strength to force a dime into the palm. Open that hand, even if it takes all your might to unclasp the warped fingers. Let that nickel go, if it will; it is already rust-eaten by selfishness and tarnished by fear. That one should have so much faith in money and so little in God! Throw open the shuttered windows of your soul and see



what good the Lord of Hosts will flash into your dark chambers.

Give, as you would receive, generously, joyously. Receive, as you give, fully, abundantly. Scatter with a free hand, you heirs of the Universal Good; let your opulence enrich your world and the worlds. Gather your sheaves of good which the Lord himself has grown for you. Send out your love, your peace, your substance. God is your ceaseless source of giving and your sure increase.

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## THE TRANSMIGRATION OF SOULS

MARY BREWERTON DE WITT

When first given this doctrine was promulgated by Pythagoras, hence was called the Pythagorean system.

As Pythagoras taught it, the theory was that the souls of men entered into animals or birds after death. At that time this was a faint hint of a truth—the truth of re-incarnation.

The Pythagorean theory is not a truth, for the soul of man cannot turn backward, but must go forward. It matters not what his soul consciousness may be, for the soul is ever the same—perfect.

When man first came upon this earth he was perfect—in other words, he was a God; but, being one of many it was necessary that he should give all credit of goodness to an omnipresent Principle, or universal God. Breaking this law, he broke other laws, and thus fell, and in that fall drew to himself his own curse, not the curse of God. Through this curse which is typified as the serpent's deception—and the serpent is really man's wisdom inverted (or perverted) making unto him his own deception. Thus, in this way man has deceived himself, thinking that he alone is some one, without his God, the Universal Being; and from this fallacy swinging to the other extreme and considering himself a worm of the dust.

Hence, you may reason—with sin, which brought to his mind a belief in two powers outside of himself, he made for himself a new law not of God, the law of death, that is to say, material birth and death—the result of sin.

As man had been given dominion over all creatures upon the earth, the creatures must necessarily partake of his thought, and be more or less in correspondence with his own ideas; thus, were all creatures—fish, flesh and fowl, invested with powers of hate, greed, killing propensities, and some with the gentler qualities, and bringing forth their young after man's example and dying in the same way.

Thus had man lost his perfect state, and it must needs be necessary that after passing through his mortal death he must return again to earth in order to retrieve the past.

Many, many rebirths have been necessary to make man fit to join those bright-beings who have overcome and won the victory, the victory over death. This is the complete overcoming of self, or selfishness.

Paul has said, "The greatest of these to be overcome is death." This last enemy must be put underfoot before man can know himself in his completeness, who was in the beginning, when God first created him, "in his image and likeness."

The day is coming when all souls upon the earth shall be as God created them, but there shall many things ensue before then.

There shall be wars and rumors of wars, there shall be plagues, famines and pestilences, and there shall be earthquakes, shipwrecks and divers catastrophes. But, when that day is come, when all souls shall know themselves as they are and were in the beginning, then shall the old earth be a new earth, and it shall no longer be known as the sorrowful star, for it shall then be called the Star of Joy.

## GOD IS LOVE

TINNIE WHEELER

To many of us the statement that God is love, is one of the most difficult of scriptural truths to comprehend in its broadest, highest and deepest meaning. Why God, if he were infinite love and tenderness, should permit suffering, poverty and inharmony to be the portion of his children, especially those who are trying most faithfully to serve him, has been a question which could not be satisfactorily disposed of. We say that sorrow and suffering refine purify and elevate the soul. Yes, that is true, but it is also unquestionably true that the greatest sufferers are oftenest those who are already living on the higher plane — those possessing the finer sensibilities.

We attempt to explain that by saying, "Whom the Lord loveth, he chasteneth." True again, but can Infinite Love chasten forever? Or can God have partial love for his children? No, no, it is not our Heavenly Father's will that we go through life bowed beneath the cross of physical weakness, of doubt which keeps us from our rightful estate, or of fear which "doth make cowards of us all."

All this is simply but an abnormal condition — not the wise dispensation of Providence. God yearns with infinite longing to receive us into closer intimacy with himself, and when, at last weary, and famished by feeding on the empty husks of materiality, we come to our senses, saying, "I will arise and go to my Father," we may rest assured that he will see us while yet a great way off, and meet us more than half way. It is all so clear to me now, through the blessed realization of the Truth, for which I thank and praise God. It was through the avenue of intense suffering and pain, that the light came to me, and, in the earnest hope that my experience may benefit some of my readers, I relate it in brief.

For six years, I have been completely prostrated with nervous exhaustion which so involved every organ of the body, that my suffering, both mental and physical, was beyond expression. I was confined to my room and bed, unable to see my friends, to read, to think, and much of the time to even *pray*. Altogether, I was of a creature the most miserable and hopeless. Skillful physicians of all schools failed in their efforts to relieve, and said that I had probably but a short time at best to live.

In the belief that it was God's will, I earnestly endeavored to bear it with Christian fortitude and resignation, although many times did his presence seem withdrawn and his face hidden from me, leaving me desolate and wretched indeed — wringing from my heart the cry of anguish, "My God, my God, why has thou forsaken me?" Then it was in bitterness of spirit, that the old perplexing question, "*Is God love?*" would come back with mocking force.

And so the days passed, until, in the fullness of time, God through the earnest, faithful efforts of my pastor revealed to me the *Truth which made me free* — free from the belief that God was responsible for my condition — free from the belief in the power of evil — free from the discordant thoughts that are the sure foundation of all the ills of the flesh.

Slowly, but with healing power, did the blessed realization come to me that "I and my Father are one;" slowly but surely, as I opened myself to the divine inflow, did it cleanse, purify and renew the life in my body, until, even to myself, does the result of six months' practice seem marvelous indeed, and my faith is invincible. I *know* that in time, in just the degree that I can keep conscious connection with the Infinite Source of life, love, wisdom and power, will perfect health be brought into manifestation.

But not alone the physical, but the "inner man" as well, "is being renewed unto knowledge after the

image of him that created it," bringing into conscious, vital realization the meaning of the new birth — being born from above — as I have never before experienced it. I am learning to trust him for all — for health, for prosperity, for harmonious surroundings, success in my undertakings — everything. Nothing is too complex or too trivial to leave to the power of Spirit.

And so I have demonstrated that God *is* love, and so, dear reader, may you; but you must eliminate from your heart all thought of God as a stern judge ready to give us our just deserts if we but deviate one step from the path of right — you must come to know him, as Jesus revealed him to us, a loving Father ever more ready to give than we are to accept.

God does not punish sin — by an immutable law, sin brings its own punishment — we reap what we sow — and by no law of God can we escape till we have paid the utmost farthing.

And by sin, I do not mean atrocious crimes or flaunting, flagrant wickedness, but wrong conceptions of God, and of ourselves, our true relation to him, and our right by birth and inheritance to all God has and is. We are accustomed to think that our circumstances and environments control our thoughts, but science proves just the reverse — our thoughts are creating our conditions whether for weal or for woe. That headache, that heart trouble, that nervous breaking down, may be directly traced to some violation of natural laws, if, with unbiased, unprejudiced mind, we will seek the true cause.

Does this seem too hard a saying for you to accept? Try it — demonstrate it for yourself. Begin to think health, love, peace harmony and power, and see if these conditions do not express themselves in your lives, for "as a man thinketh within himself, *so is he.*" No longer hold God accountable when fortune seems against you, for every man is the architect of his own fortune.

"Could'st thou in vision see thyself  
 The man God meant,  
 Thou would'st no longer be  
 The man thou art — content."

God never changes, but we, his children, forgetful that we are made in his image and likeness, have separated ourselves in thought from him, and lived so long in doubt of our rights that we the changing need.

Just claim, without fear or hesitation, the many promises which Christ *meant* when he uttered them "*Nothing* shall be impossible unto you." Think it! Is there any limitation to the power with which we are thus indued?

"Ask and ye *shall* receive." Believe it, and ask what you will in the name of Christ and it *is* yours.

"But," says someone, "I have asked, I have implored, but God did not answer." Ah, there is just where we invite failure. God doesn't need or want to be supplicated. He desires our implicit trust which brings us to him with perfect confidence that we are going to obtain that for which we come — with the faith that *knows* God cannot fail. This is what it means to "delight thyself in the Lord," and then it is that "he will give the desire of thine heart," for over, and over and over again did Jesus inculcate upon his followers the power of absolute unswerving faith.

No longer fear to step out upon the promises, and sooner will the heavens fall than God fail to keep his word.

"For the love of God is broader  
 Than the measure of man's mind,  
 And the heart of the eternal  
 Is most wonderfully kind.  
 But we make his love too narrow  
 By false limits of our own;  
 And we magnify his strictness  
 With a zeal he will not own.  
 If our love were but more simple,  
 We should take him at his word;  
 And our lives would be all sunshine  
 In the sweetness of our Lord."

## HE SHALL HAVE WHATSOEVER HE SAITH

EDNA L. CARTER

How faith quickens and leaps forth in joyousness, and boldness, and freedom as these words impress their mighty meaning upon the heart of man! He shall have whatsoever he saith. He shall have whatsoever he saith. It seems almost too good to be true, but such assurance comes with every repetition of the wonderful words that the doubts flee away.

But someone says, "I have sent forth my word, and have not received according to it." Well, there is a condition; that condition is, "he shall not doubt in his heart." Conditions must be met, else promises are not realized. The law must be kept, else the law is not fulfilled.

And how are the conditions best met? By thinking of them as little as possible. By thinking not at all of one's self and his ability to measure up to requirements. As soon as one turns his attention toward himself, he begins to doubt and fear and continues to do so until he loses sight of self.

In the days of Jesus, if some one who had seen his works, and believed on him had gone to an afflicted soul with the good tidings of the healing power of Jesus, the afflicted one might easily believe that he too could be healed. Faith would come by hearing. The attention would be fixed upon Christ the Truth as the power that heals, and faith would come. But if the good news had been brought by some one who, with more zeal than wisdom, would add, "now if you can believe, you too can be healed," the attention of the needy one would have been turned immediately toward himself, and he would have begun to inquire, "Can I believe? Do I believe?" Then doubt would come.

Jesus did say to some, "Believest thou that I can do this?" But there is a difference, his direct ques-

tion and that wearisome, profitless self-examination which Truth-seekers sometimes indulge in. His query brought out the faith of the one who sought his help, and helped to give that faith positive expression. When the question, "Do I believe?" arises in the heart; let it be met with a prompt, positive answer, "Yes, I do believe, I do get whatsoever I say."

And this is a true answer. The men and women who say weakness, sickness, lack, hard work, weariness and trouble get just what they say; and the men and women who say life, abundant life, health, strength, plenty, power, success, get what they say. It is always so, and a consideration of the daily conversation of one's self and others will prove it. "To him that ordereth his conversation aright will I show the salvation of God." Psalms 50:23.

"Death and life are in the power of the tongue," Proverbs 18:21, knowing this, who would let sickness and disease and death enter into his conversation?

"The tongue of the wise is health." Proverbs 12:18.

It is true. It is true. He shall have whatsoever he saith.

## RESURRECTION LIFE

EDNA L. CARRIER

The hymn tells us:

"The heart of the Eternal is most wonderfully kind."

This kindness is shown in repeated healing of every soul that seeks healing; but the Spirit's greatest kindness is manifest in providing for men an abundant life, a fullness of life, a resurrection life which renews the whole man, and keeps him in perfect health.

God's kindness sometimes seems to fail, but this is because the need of this new life is not realized by men, and they therefore fail to lay hold of it.

Life is all one, and when we speak of the insufficiency of the old life, and the need of putting it off and putting on the new, we mean that all the



old limited ideas of life must be denied away, and limitless life must be declared

The old life has the idea of a three score years and ten limit. It has attached to it the limitations of birth and death; of beginning and ending. The new life is new because it has associated with the thought of changelessness, and because it is known to be eternal. The new life, the resurrection life is such a high conception of life that it has in it no idea of death, and therefore the appearance of death cannot come to the man whose soul and body are quickened to the consciousness of resurrection life.

There must come times of failure to realize healing under the old thought of life, even though the healing power of the Spirit has been experienced many times. Men wonder why the kindness of Spirit seems to fail, but it is not strange, for it must sometimes appear to reach a limit, when men's limited ideas of life are considered as the cause. Every one receives according to his capacity to receive, and his capacity depends upon the ideas held in mind. If more abundant and perfect life is to be realized, more abundant and perfect life must first be conceived by the mind.

To get such a concept of life, words of Truth about life must abide in mind. If these words are declared faithfully throughout the body, the new life will soon begin to be manifest. The declaration of Jesus, "I am the the resurrection and the life" is a mighty quickener. To this may be added such statements as these: "I am Spirit. I am life. I am changeless, abundant, eternal life. The law of the spirit of life in Christ Jesus has made me free from the law of sin and death."

The law is that every seed shall bring forth after its kind, and these seed words of Truth will therefore bear rich harvest.

"I pray God your whole Spirit and soul and body be preserved blameless." I. Thess. 5:23.

## KANSAS CITY MID-WEEK MEETING

August 14, 1907

LED BY MRS. IBA BELL

*Silent Thought.*—I am thankful for all the good that comes to me each day, and I close my mouth against all complaints.

“I am thankful for all the good that comes to me each day, and I close my mouth to all complaints.” This is the thought that Mr. Fillmore gave us at a healing meeting recently. It went home and found a lodging place in my consciousness, and has stayed with me; and now as I have been asked to lead this meeting, which is a privilege, will take for our subject this same thought.

If we would keep this statement before us we would soon realize our heaven. If we could only learn to close our mouths against complaints, fault-finding, telling stories that had better be left untold, we would be able to see only the beautiful and the good.

And why should we not? Everything is beautiful. That includes the Soul, Life, the Spirit of Nature. The Infinite is beautiful, and man is the image and likeness of the Infinite, why should we not appear as we really are? The reason we do not is—too much complaining.

We should never look for flaws, faults or defects. If we do, they will grow in us. What we see in others we bring forth in ourselves. When we fret, scold, find fault or become angry, then is when we should use our silent thought. Praise, praise and bless.

Plato's prayer was, “God, make me beautiful within.” The same prayer, or one like it, would make us beautiful within. And what is written within will express itself in one way or other in the without. Every thought, word and action sinks deep into mentality. We ourselves get the results. So you can very plain-

ly see that we should not only close our mouths, eyes and ears to complaints, but our every thought. I have read that every action has a reaction, and that the reaction is nearly always stronger than the action. Therefore the man or woman who kicks the world will receive more kicks and harder ones in return. Kicks here mean our murmurings and complaints. Again, what we see in others we see in ourselves. Now you can see where to give thanks for all the good that comes to us each day. It never pays to complain. Do your best for everyone and expect everyone to do the same for you. If they should fail, pass it by. Forgive and forget.

#### LIFE'S MIRROR.

"There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your life will flow:  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,  
And honor will honor meet;  
And a smile that is sweet will surely find  
A smile that is just as sweet.

For life is the mirror of king and slave;  
'Tis just what we are and do;  
Then give to the world the best you have,  
And the best will come back to you."

—*M. S. Bridges.*

Be grateful for all the good; give thanks. Gratitude strengthens us in the within. This is one thing which I think helps me to enjoy everything as it comes. I get a great deal of pleasure out of small things. I have always felt that it was right to show appreciation for anything anyone does for me.

The Psalms are full of praise and thanksgiving. Psalm 104, "Bless the Lord, O, my soul. O Lord

my God, thou art very great; thou art clothed with honor and majesty " In Deuteronomy, 28th chapter, 47th and part of the 48th verses, " Because thou servest not the Lord thy God with joyfulness, and with gladness of heart for the abundance of all things, therefore shalt thou serve thine enemies."

Of course the latter part of this none of us wants. The way is made clear how to be happy, joyous and free—by praising and blessing, giving thanks and looking for the good.

We know if we spend our time praising and giving thanks, we would have no time for complaints.

I have been told of a story of a Japanese youth who had no relatives, friends or home. He had the dread disease of consumption. At last one friend appeared who gave him a mat to sleep on. The youth was so thankful for this, that he was constantly praising his friend, the sunshine and everything in nature, until he praised himself well.

We could do the same with anything that seems to the mortal sense wrong. This is one place where our silent thought comes in good. We can help anything or any body by praising and giving thanks. From the fifth and sixth verses of the 67th Psalm we learn that by giving praise to the vegetable kingdom as well as to the animal kingdom, we will be blessed.

"Let the people praise thee O, God. Let all the people praise thee. Then shall the earth yield her increase. And God even our own God shall bless us."

I have heard of people who praised their flowers, and the flowers seemed to understand, and respond with perfect growth. So you see if we spend our time in praising we will get better results than by complaining.

## "DIVINE SHOWER DAY."

LED BY MRS. PEARSON.

*Thought for the Silence.*—"The Spirit of him that raised up Jesus Christ, quickeneth this body."

I want to precede this sacrament of the silence with a statement and a story. For that is what this silence is, a sacrament of which we all can partake freely. In some of the orthodox churches, in the sacrament of the Lord's Supper the participant is supposed to partake of the body and blood, but in the sacrament of the silence we partake of the essence of the Spirit; that which not only quickeneth the body, but all the faculties of the mind and heart, promoting soul growth.

Once upon a time there were eleven men who went upstairs and sat, and meditated, and communed with their inner selves; and by so doing they got in touch with the Infinite. I imagine I see them now, how very still they became. I do not think they were concerned about what the result would be, they just obeyed instructions, and waited in the silence. They kept the silence for many days. How many of us would concentrate our minds on one thing to the exclusion of all others for ten days, or three days, or one day, or one hour? But here we see these men concentrating upon one thing for many days and what was the result, what happened when the silence was broken? A shower of spiritual inspiration came upon them so strong that words of truth flowed from their mouths in dialects foreign to their mother tongue.

Now who shall deny us the right of a shower of inspiration today? Let us put aside all feeling of self-consciousness, timidity and all personality, and lay aside all our burdens for the time being and be overshadowed with the power of the Spirit, then illumination will come.

Let us make this statement three times aloud and three times silently. The first time, be each one for

himself, concentrating your mind upon yourself alone, the second time make the statement for the chair, concentrating your mind upon the leader. The third time let us make this statement for everyone in this room, and close this sacrament with this benediction: "Father, I thank Thee that Thou hearest me; I know that Thou hearest me always. Amen."

During last Wednesday's meeting I was quite taken with the statement Mrs. Croft made about sending out dimes to be multiplied. And on my way home it occurred to me to call this "Divine Shower Day," why not have a shower of blessings coming to us through the words of truth which every one can seek?

There is a power in the spoken word of God for good. Every good word we speak is pregnant with power and fruitful in blessings. Let the keynote of our conference today be that of giving out to others some of the good we have gotten hold of and kept bottled up so long within ourselves.

In the monetary world the act of reciprocity or mutual exchange comes from the idea of justice, to give in exchange the equivalent of what you get. The merchant gives one hundred cents worth of goods for \$1.00 in money.

Are we who come here every week as conscientious as the merchant? We come here and give our dimes, our quarters and our dollars, and try to feel that we are just so we come here for money? If we do not give to others what we come here to get, we are not honest, we are not just. We all come here to get truth, to be relieved of some bodily pain or burden of mind, to receive spiritual and bodily aid, but we leave the giving of that help to the healer and the teachers, when we ought to help one another by giving out as fast as we receive. Even give out with interest. The parable of the man who went into a far country and left his money with his servants, illustrates this

law. If we shut up within ourselves the help we receive we are like the man who hid his Lord's money, even that which we have shall be taken away.

If the farmer laid his seed away in a drawer, he would have no harvest. If the merchant should lock his front door and keep his goods laid away on his shelves, he would soon be out of business. Just as soon as he gets his goods in and marked he is ready to begin the exchange. Sometimes he even gives away his profits for a short time, to advertise his business and draw customers.

The children of this world are sometimes wiser than the children of light. The moment we get hold of a thought we should put it to work. Do not lay it away to rust. The best way to use it is to give it away. "Give, and it shall be given unto you, pressed down and running over." What you give out comes back multiplied. You may feel as though your ideas were limited and might be crudely expressed, but if there is a grain of truth in what you say it will grow by giving it out. What you plant today you may reap tomorrow.

Don't be discouraged because your vocabulary seems to be inadequate to express what you feel; get up, give it out in all its simplicity. The very act of standing on your feet will give you confidence and self-poise. "A few words fitly spoken will be to some weary soul like apples of gold in pictures of silver." We all are deep thinkers, and many beautiful and helpful thoughts come to us from the great sea of intelligence in which we live, but many of us feel the lack of self-confidence; and so we sit still and let others express our thoughts for us, and every time we do it, we stunt the growth of new ideas. We dwarf our own individuality. The practice of speaking develops the faculties of speech. The exchange of ideas broadens the comprehension and expands the consciousness, and stimulates us to greater efforts.

The courage our little English sister displayed last week in speaking of the tumor over which she proposed to demonstrate, called out in me all the helpfulness I could give her, and I gladly responded to the impulse to help her and in doing so I was able to see all her members working in harmony with the laws of her being; and arrayed in the beauty of wholeness. When I see such courage and faith displayed in one so young in the knowledge of this truth, I am put to shame for the lack of faith, and the want of steadfastness. Her giving out the little she had to give, helped me to hold on to the truth when appearances are against it. Such courage helps me to say, 'Though he slay me, yet will I trust Him.'

Benediction—May he that raised up Jesus Christ from the dead, raise us up also.

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### HUMILITY

LED BY EDNA L. CARTER.

*Silent Thought.* — I am meek and lowly in heart, and I find rest to my soul.

Humility is a Christian grace much overlooked, and seldom persistently cultivated, notwithstanding the many good promises which are made in connection with it.

The reason humility is not properly appreciated is because of misunderstanding as to its real nature. The world thinks of it as a weakness. Webster defines it as a sense of one's own unworthiness through imperfection and sinfulness. Nothing could be farther from the Truth than this definition.

Humility is a sense of one's worth, and this sense of worth comes through an understanding of man's Divine nature. The truly humble soul is the strong soul.

Another definition of humility is, freedom from pride or arrogance. This is nearer the truth. Pride belongs to the personal man, and manifests itself in



many forms — family pride, pride of birth, education, social standing and numberless other weaknesses as varied as personalities are varied. Then there is in possibly the natural of every one a tendency to secret glorying over personal peculiarities that one feels makes him the superior of others. Pride in every form hinders demonstration of the Truth. There may be faith, and many of the other conditions necessary to demonstration may be met, and still there will be hindrance if pride is allowed to rule the thought.

Power is a blessing much sought for, but unless it be spoken forth from a heart that is meek and lowly, it will not prove a blessing. There must be poise before there can be power, or at least before there can be a harmonious expression of power, and there must be humility before there can be poise. Humility gives poise. Probably this is why we are told that the ornament of a meek and quiet spirit is in the sight of God of great price. (The words meek and lowly, quiet and humble all suggest so nearly the same thing that I am using them all as having the same meaning.)

Meekness, we are told, is gentleness, and gentleness comes from unselfishness. The meek are to inherit the earth. Such an inheritance makes it well worth while to seek meekness.

Let us read some of the other good Bible texts about humility and see how much depends upon the cultivation of this grace. "By humility and fear of the Lord are riches, honour and life." Prov. 22:4. "Be clothed with humility, for God resisteth the proud but giveth grace to the humble. Humble yourself therefore under the mighty hand of God that he may exalt you in due time." I Peter 5:5, 6. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." It is well worth while we see to know something about humility.

"Before honour is humility." Prov. 15:33. The

world's honour is of no value. Jesus said, "That which is highly esteemed among men is an abomination in the sight of God." He said also, "How can ye believe which receive honour of one another?" This receiving honor of men is one of those subtle faith-destroying sins that stand so much in the way of demonstration of Truth. It is one of the little foxes that spoil our vines. But there is a true honor that comes from God only, and there must first be humility before this honor can come.

Humiliation and humility are often counted as much the same thing, but they are not the same. Where there is true humility there can be no humiliation. Humiliation comes as the result of pride, or some form of self-seeking.

Timidity is not humility. Timidity is really extreme selfishness, and there is back of it a man-fearing spirit. The self fears to assert itself lest men criticise, find fault, and condemn. Humility makes one lose sight of the personal man. The real man is then free and stands forth in the might and majesty of his Divine nature and fears nothing.

One result of humility is rest. How souls long for rest! All unrest comes from self-seeking. Good it is to hear the invitation, "Come unto me all ye that labour and are heavy laden. Take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest unto your souls." When we become meek and lowly in heart we find the much longed-for rest, and never until then. And, resting in quiet confidence, we find strength. "In quietness and confidence shall be your strength." Out of humility comes a new consciousness of power, and by this power comes the exalting Jesus promise.

Let us hold again this thought, "I am meek and lowly in heart, and I find rest unto my soul."

# THE TEACHING OF THE SCRIPTURES CONCERNING THE BODY

AN ANSWER TO A CORRESPONDENT

E. L. C.

Relative to your objection to our teaching concerning the redemption of the body, we refer you to the New Testament teaching.

Since you feel that this doctrine has no foundation in Scripture, we shall make up our letter almost wholly of Scripture texts.

“ We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit. the redemption of the body.” Romans 8:22-23.

“ This corruptible must put on incorruption, and this mortal must put on immortality.” Corinthians 15:53.

The whole Bible teaches that death must and will be overcome. The 54th verse of this same chapter tells when this overcoming can be said to have taken place. “ *When* this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying, Death is swallowed up in victory.” This you see is very different from the popular teaching that death is swallowed up in victory when the mortal is planted in the ground, and becomes corruption.

“ If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your *mortal bodies* by his Spirit that dwelleth in you.” Romans 8:11. And what will be the result of this quickening? Will the body that is quickened with this resurrection life go down to the grave just the same as though it were not

quicken? No. Even back in the Old Testament we find the good promise of man's redemption from death. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14.

Jesus is our example. Even as he did through the power of the Spirit, so must we come into this resurrection life, and have our bodies quickened and transformed until they cannot know corruption.

All the good promises about life are often made null and void by the belief that there is such a thing as spiritual death. But the above Bible statements refer so directly to the body that it is impossible to make them mean "Spiritual death" without wresting Scripture. This can be done only to one's destruction. And it is past understanding why one should want to do it. Everyone wishes to live. He may claim never so strongly that he believes his body does not amount to anything, but when he gets sick he wants a doctor to heal his body and save him from death. He really appreciates his body after all, and it is right that he should. The body is the temple of the living God, and is not to be defiled and destroyed, but is to take on its true character as man grows in understanding and spirituality.

"Your fathers did eat manna in the wilderness and are dead. This is the bread that cometh down from heaven, that a man may eat thereof, and not die." John 6:49, 50 It is as if he knew that there would be an effort made to make his promise of none effect through a belief in a life that excludes the body its rightful place, and so he emphasizes his meaning by saying, "Not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever." It is very evident that the kind of death the fathers died is the kind we are to be saved from. They died and were buried as men have ever been, and this,

Jesus came to deliver from. He came to *abolish* death, and to bring life and immortality to light.

II. Timothy 1:10. "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:14-15.

It is sometimes quoted, "It is appointed unto men once to die," and the suggestion that goes with the quotation usually is that God appointed men to die, and that it is a fixed, unalterable law. It is only an appointment in that it is the result of broken law, and as long as the law is broken, just that long will there be such an appointment. In the Psalms, we read these good words: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." Psalms 102:18, 19, 20. This well agrees with Paul, who says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:2. "The wages of sin is death." There isn't anything to be gained by holding that this is "Spiritual death." For even if there were such a thing as a separate reality from the death we know about, the promise is still broad enough to cover this death that we see every day. "There shall be no more death." — no death of any kind; and why? Because all men will put on life, immortality and incorruption through Jesus Christ. This was his mission in the world — to save from sin, and from the wages of sin — death.

He illustrated this in his work. He did not tell mourning people that their dead friends had gone to a happy land, and that they could be united with them again, only by dying too. He promptly raised their

dead, and restored them to the goodness of life, and association with loved ones. The popular manner of giving comfort has no place in his philosophy. To doubting Martha, who wanted to put off the resurrection until a future time, Jesus said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Then he proved his words by raising to life her brother and restoring him to her whole and entire, Spirit, soul and body.

His promises were all of life. "Whosoever liveth and believeth on me shall never die." What could be a stronger assurance that no one need die? There is life for those who live, and there is the privilege of being resurrected for those who have died that they too may have opportunity to come into a consciousness of abundant, eternal life in Christ Jesus, and die no more.

To the disciple who wanted to go bury his father, Jesus said, "Let the dead bury their dead; but go thou and preach the Kingdom of God." That is to say, "Let those who are dead in trespasses and sins bury those who have reaped the full wages of sin, but follow thou me — the Resurrection and the Life: Know me — Life, and me only." Even under the Levitical law, the priests were placed under some restrictions against defiling themselves with the dead. The wise will heed this counsel and not make themselves of the number who are in the habit of attending funerals, and saturating their minds with thoughts of death.

Much is required of those who will attain unto the resurrection; but it is worth all it costs, and in time every soul will attain. Paul admitted that he had not attained, and he said, "I think that God hath set forth us the apostles last, as it were appointed to death." He realized that there was something better for man than he had attained, or would attain at that time.

Flesh and blood cannot inherit the kingdom. We do not inherit through the flesh but through the Spirit. Knowing this and putting that knowledge into practical use, the body will not die and know corruption, but will be transformed as was the body of Jesus.

There are many more texts along the line of the complete redemption of the whole man. This teaching forms the warp and woof of the whole Bible.

"I pray God your whole Spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ" II. Thess. 5:23 If you are preserved until you can testify, "I confess that Jesus Christ *is* come in the flesh," you will be preserved forever, for in him is only life.

## THOUGHTS OF RADIANT HEALTH

I was gratified to know that S. has improved so greatly. She will get entirely well, no doubt of it. Let her daily proclaim that she is open and receptive to the inspirations and vibrations of love, harmony, health, strength, and power. It will not do to simply deny away discord from out the body. The vacant place must be filled, and if we do not fill it with thoughts of radiant health, thoughts of beautiful harmony, thoughts of never-tiring strength, thoughts of never-failing power, thoughts of a life-giving love that fills the nostrils, expands the chest, raises one on high as its vibrations are sent forth unto all mankind, bringing to them peace, then this place will be filled with a discord seven times worse than that we denied away. It will not do to think alone negative thoughts. There must be polarity if we would benefit from the generating electric current of God — life. To receive this current we must establish a polarity of thought, and to do this we must erase the negative by denying away all that is out of harmony with God, and then establish the positive by affirming the beauty, the

strength, the wisdom, the wholeness, the harmony (heaven) of the Father. Thus do we send through our bodies from the seat of all dynamic life giving force the mentality (God's throne) those strong vibrating currents of life electricity that transform these bodies into beautiful temples fashioned after their Creator, that, like his, should be pure, holy, undefiled by any sort of ache or ill; which are but a manifestation that we are consciously or unconsciously opposing the Will by setting up counter currents of our own, or that we are simply "dead" batteries, negative, denying discord but failing to polarize and ground the discordant elements by the thoughts positive of love, forgiveness, health, strength and power. Thus must we work to achieve our own salvation. Thus did the Savior perform his miracles.—GERARD SMITH.

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### TREATMENT FOR GOOD JUDGMENT

The following is an extract from the letter of a business man, who is applying the Divine Law with very satisfactory results. This treatment is thorough, comprehensive and true, and may be used by anyone who wants better judgment, or a clearer perception of the right course to pursue in any move:

I have been offered a different position from the one I now hold in the office and I do not know whether to take it or not. I am therefore proclaiming that I am open and receptive to Divine Wisdom and guidance, that all wisdom and inspiration cometh from the Father, and that Divine Wisdom is my possession now and here. I cannot err or fail in judgment for the judgments of the Lord are true and righteous altogether. I cannot make a mis-step for the Lord sheddeth a light as of the noonday sun upon my pathway. I am not given to indecision, to hesitancy, to doubt. for I am calm, cool, bold, courageous, fearless in the might and wisdom of the Father, I have no fear—"fear not, I am with thee." My perceptive faculties are keen and true, enabling me to discern the true and right from the false and misleading. I am filled with a mighty courage, a power to do and dare, to conquer, because what I do that do I in the name of Jehovah and for his cause. This personality is to me only a state of consciousness.



whereby, wherefrom or through whom the Father seeketh to work out the redemption of man, to continue and finish the work begun by Jesus Christ. I am that I am, bold in concept, fearless in execution, swift to judgment, sure and steadfast as the mountains of old, for I am founded upon the immovable rock of God the Father. (G. S.)

## DEMONSTRATIONS

I can't get at my morning's work until I tell you about a demonstration. I have discovered for myself, that a testimony of this kind invariably brings new light and more strength, and I wonder if many are not withholding facts that would be a blessing to themselves and others. Early last spring I set out in our back yard a bed of strawberry plants. They grew nicely and later on I was surprised to find here and there a big red berry. I spent a good deal of time cultivating them and was proud of my nice patch. As the summer advanced the morning glories came. I hoed and pulled whenever I had time. One day I got sick while hoeing and for several days was not able to be out in the sun. The weeds seemed to leap for joy and threatened to take complete possession. As I looked at them one day I said, "Am I going to be a victor or a victim. Are these weeds more powerful than I. Has God given them dominion over me?" My questions were answered by this thought, "Blessed are they who believe through their words." I went again to the patch feeling that I had faith to win, and demonstration. So with the kindest feeling possible I spoke to them in encouragement, "You are pretty things when you make a good bed, but at this patch you are out of your place. You must go to the fields where you will be appreciated." To the plants I said, "You are where you belong, you are free from restriction. I love you and you shall be a blessing to me and send you to God." Then I affirmed faith in my *word*. About ten days passed and then afterward I would say, "The dew of the morning goes down to the plants," "Come forth."

They did not wither and I could not tell that they were sick. They stopped growing and took on a yellowish color. The seeds that were young became too poor to do any more.

I thought the demonstration very good, but yet I gave some of the glory to the dry weather. I thought it had perhaps been too dry for them to grow and a few days ago I went over to a place which we have for retail and in that garden was a perfect mass of the heartiest morning glories. I even saw some of them entwined into the tops of some young trees. Then I could see that my demonstration was a fine one.

Telling you this makes me think of another. A few years ago while living at Spring Hill there stood near our back door an old apple tree. The variety was Hubbertson's Nonsuch. This variety under favorable conditions grows very fine and large. This old tree of ours was diseased at the root and although its size and shape were grand, it had not vitality enough to mature its fruit. It was a beauty when in bloom and bushels of apples were in form, but would fall to the ground by the time they were half grown. Not one ever matured and we kept the tree only for its shade. One spring when it was in full bloom it was lovelier than usual. I was thinking much at that time on the "restitution of all things," and this tree seemed to appeal to me for help. I agreed, and daily I spoke into it words of life, strength, vigor, vitality and youth. Whenever I passed the tree or looked at it I felt that it knew me and that a precious little secret existed between us. It was a long time before an apple fell. Then they came down in showers so that it was a task to keep them picked up and carried away, for they were green. I was a little disappointed but could see that my words were not lost for they were larger and nearer maturity than ever before. The thick foliage kept me from seeing that some remained at the top. I thought they had all fallen and my efforts to demonstrate were forgotten. At gathering time Mr. N. came in and asked me if I knew there were some fine apples in the top of the tree. I said no, he said he would go among the neighbors and hunt for a ladder that was long enough to reach them. I said no, the tree might not bear his weight and no doubt the apples were rotten at the core and not worth the bother. He would not listen, however, and had his way. He brought down a few at a time 'till we had a bushel and a half and we could hardly believe our eyes they were so large and fine, they measured eighteen and twenty inches round. I never before nor since at a fair or any place else saw such fine apples. They were sound at the core and the flavor was the very best. We kept a few for exhibition as long as they would keep, but my secret was well held. To have told it to those who could understand might have brought me rich blessings. -- M. N.

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*"Lord, for tomorrow and its needs, I do not pray.  
Keep me, my God, from stain of sin, just for today.  
Let me no wrong or idle word unthinking say;  
But keep me, guide me, love me, Lord, just for today."*

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Buddha, in the moment of enlightenment, exclaimed, "The Universe grows II"

## ANSWERS TO QUESTIONS

JENNIE H. CROFT

267. If the Spirit lives through eternity, what becomes of it after the death of the body? — A TRUTH SEEKER.

We believe our questioner refers to the soul when using the word Spirit in this question, for Spirit is the Universal substance which pervades and permeates all.

The soul is without change and continues to live with just the same proclivities and propensities after laying aside the garment of the flesh as before that change took place, until every faculty and power is purified and made holy, and the individual is "perfect even as your Father which is in heaven is perfect." The change called death does not affect the soul, and it enters upon the new phase of life just as it went out from this. If there are lessons in overcoming or redemption to be learned by earthly influences, we believe that the soul does not go beyond the reach of these influences, but while probably invisible to mortal eyes, it gains the experience necessary to its unfoldment. There is always an unseen audience when words of truth are spoken, for the soul freed from the limitations of the flesh recognizes its need of instruction much more deeply. If the soul is ready for still higher steps in the expression of its divinity than the earth influence can give, we believe that opportunity will be afforded, but where this is to be accomplished we do not know, nor does it matter so long as we know that all is divine order for each one.

268. How far is it possible for one to put on immortality here and now? — F. M. P.

Just so far and just as fast as one apprehends the truth that all is Spirit and ceases to think and to live in that state of consciousness which believes the material to be the real, will he put on immortality. If

we believe with Paul that we may transform our bodies by the renewing of our minds, then we know immortality to be the result of a mental process, and we may accomplish that result right now if we can succeed in putting out from the mind every idea of death or lack of vital power. We must also refuse to be a party to the taking of life in any form if we would not sow the seed of our own destruction. By protecting all forms of life we are but protecting and enhancing our own life and vitality. Neither must we allow another to make a law of death for us by saying that "All people die, and so must you." If others wish to hold this law of death for themselves, let them do so, but we must forbid them to make any such law for us. Our thought must be of life, life, life more abundant. Finally, we must recognize our oneness with Spirit which knows no death. Realization of the fact that we are not material, but are spiritual beings upon every plane of existence, will be a powerful aid in the putting on of immortality here and now.

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### FREEDOM IN GIVING

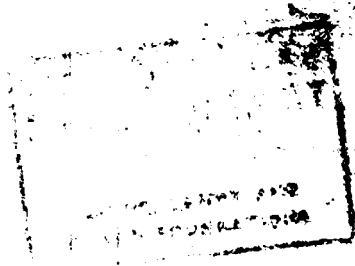
The desire to give freely in return for everything received is a good one; but where there is connected with it a belief in lack, and a little pride, the longing to give sometimes becomes a burden.

To any thus burdened who may be receiving the benefit of our Word, let us say that the help comes from the Father, and the recompense must come from him also. Recognize this and be free. Let God have all the responsibility about compensation. The law of giving and receiving can be fulfilled only Spirit. God must be recognized as the Source of the inflow and the outflow, else the perfect law not kept.

If bound, free yourself with your word somewhat after this manner; "I fulfill the law. my help comes from God. All that I receive is



od in the midst  
of me is might  
in health, life and  
==strenght==



Spirit. From that same source I give as freely as I receive. I have no personal responsibility about it. I abide in the law; I declare it, and it is fulfilled in me."

Money isn't everything. Living words of Truth are worth more than money. When the power of words is realized, all the time and energy that is spent in anxiety about supply will be saved and the supply will appear. "*He shall have whatsoever he saith.*"

When there is a desire to give in a certain direction and nothing is in sight to give, make something with the Word. Without the word was not anything made that was made. Speak the word of blessing, and it will bear fruit. "Every seed bringeth forth after its kind." "He which soweth bountifully shall reap also bountifully."—E L. C.

## STATEMENTS FOR MENTAL DISCIPLINE

E. L. C.

I am not weak and negative, and given to brooding.  
I am strong and positive and sunshiny.

\* \* \* \*

I am not stubborn. I am meek and lowly of heart.

\* \* \* \*

I am not jealous or envious. I know that no flesh can long glory.

\* \* \* \*

I hold within me no secret satisfaction and vain-glory over any of my personal peculiarities. I am not different from and better than others. I glory only in Spirit.

\* \* \* \*

I am not afraid of people. I do not shrink from any one.

\* \* \* \*

I am not cowardly. I face my lessons in the courage and boldness of faith.

The love of God dissolves all the errors that imprison me and shut me away from fellowship with others.

\* \* \* \*

Let the power within me be so wisely used as to make me an inspiration to everyone and a weight upon no one. I am not perverse. I go forward. I do not hold back.

\* \* \* \*

I am not afraid of the proving of my faith words.

### DAY BY DAY

I heard a voice at evening softly say:

"Bear not thy yesterday into tomorrow,  
Nor load this week with last week's load of sorrow.  
Lift all thy burdens as they come, nor try  
To weight the present with the by-and-by.  
One step and then another, take thy way -  
Live day by day.

"Live day by day.

Though autumn leaves are withering round thy way,  
Walk in the sunshine. It is all for thee.  
Push straight ahead as long as thou canst see.  
Dread not the winter whither thou mayest go;  
But, when it comes, be thankful for the snow.  
Onward and upward. Look and smile and pray -  
Live day by day.

"Live day by day.

The path before thee doth not lead astray;  
Do the next duty. It must surely be  
The Christ is in the one that's close to thee.  
Onward, still onward, with a sunny smile.  
Till step by step shall end in mile by mile.  
'I'll do my best,' unto thy conscience say --  
Live day by day.

"Live day by day.

Why art thou bending toward the backward way?  
One summit and another thou shalt mount.  
Why stop at every round the space to count,  
The past mistakes if thou must still remember?  
Watch not the ashes of the dying ember.  
Kindle thy hope. Put all thy fears away --  
Live day by day."

—Selected.

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"Great peace have they that love thy law and nothing shall offend them."





It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50c.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Avenue, Kansas City, Mo.

## CLASS THOUGHT

[Held daily at 9 p. m.]

OCTOBER 20TH TO NOVEMBER 20TH

*God in the midst of me is mighty in health,  
life and strength.*

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## PROSPERITY THOUGHT

[Held daily at 12 m.]

*The Spirit of Justice secures me in that  
which is mine.*

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## EXTRACTS FROM LETTERS WRITTEN BY MEMBERS OF SILENT UNITY TO PATIENTS

I wish to know if continuous hatred toward another will have any effect upon the person hated?—I. O. P.

In answer to your question, we would say that all thoughts take lodgment in the mentalities prepared for them. Receptive minds are acted upon by the thought currents of others, and respond by a bodily picture of the impression having the greatest force. A word held specifically for another often has a pronounced effect.

Thoughts are the only active realities in the Universe. They bring forth after their kind wherever they find shelter. They always return to the one who conceives or launches them, augmented by the force gained from the mentalities that indulged them.

The time is coming when man will be as able to understand the impact of a thought as he is now able to detect a physical blow. When this time comes the nature of thought will be better understood, and the world will assume the defensive toward the negative waves. By refusing to entertain them, these negations will lose their force, and finally cease to agitate the thought atmosphere.

Those who know that thoughts are things should

take refuge in the Jesus Christ consciousness, thus defending themselves against the negatives, and, by the power of the one enduring mental force, cleanse the thought atmosphere of the disintegrating vibrations. In this connection we must avoid the thought of condemnation or retribution. We make ourselves a dynamo for the strengthening, and also a partaker of its results, when we recognize the negative thought as a power. Pray, by affirmation, that the mind of Christ Jesus become active in all your affairs.

The one who sends forth a thought of hate or revenge is more to be pitied than the object thereof, because the final result will be in the mentality of the sender. The hell-fire of hate may throw its heat into the house of another temporarily, but its central flame is in the one who keeps it going with his thought, and there it will eventually have to be quenched with Divine Love.

Concerning the law of compensation :

I do not want you to feel that you owe me anything for this little favor. It is like two children of one Father, each willing to help the other as occasion offers the opportunity. He will look after the recompense. It may not come through you at all, but through some one else in supplying some need of mine.

We never lose anything we do in Spirit. There is a perfect balance when Spirit manages things. The law of giving and receiving has to be kept, and it will be kept if we let Spirit look after it. The pride of the natural man often shuts away our good from us. We feel that we do not want anything, and are not going to have it if we can't see just how we are to give perfect compensation. But faith has to take the place of sight here as in all things.

The Spirit that prompts us to give compensation is a good one. It is the very foundation of righteous-

ness. But it is in the outworking of the Spirit that the mortal sometimes gets in its work, and makes us deny ourselves advantages. The natural cannot see just how and when recompense is to come, and that lack of faith shuts up the channels—the many, many channels through which good might come. I am just as bad as anybody could be, naturally, about letting anyone do for me when I do not see my way clear to do for them; but I have had so many lessons along this line that I am gradually learning to be willing to receive, and ask God to see that those through whom I receive are justly recompensed. Then I try to be willing to have their good come to them through some one else if need be. This helps to break down that personal pride that hinders the exercise of faith.

In reply to a letter full of negative claims:

You have made some strong negative claims for yourself in this letter, claims that must be cast out of the consciousness as being untrue and unreal. For instance, you say, "My eyes are bad." Then, "My frail body." Now these things are not true of the Spirit, and as you are Spirit they are not true of you. Do not claim a thing for yourself that you do not wish to see made manifest. While your eyes may seem to the mortal consciousness to manifest a weakness, they are not "bad eyes;" they cannot, be for they are God's eyes. Did you ever think of that? If all things that the Father hath are yours, and they are, then all that you have is the Father's. Your body with all its organs and members is the Father's. It is his temple, and it is strong, pure, perfect and holy. That is the mental picture that you must form of it, and hold to that picture earnestly, and faithfully, no matter what the mortal mind may try to impress upon you. Keep the eye single to wholeness and perfection. See only God, Good in your body. God is life and strength; affirm your oneness with life

and strength. God is wholeness and perfection; affirm your oneness with wholeness and perfection. These are the realities of your being; hold fast to them, they will manifest in and through your body. Hold this thought in the silence :

“I am God’s child and one with him. I am filled with his peace, and am peaceful and harmonious in mind and body.”

“I abide in His love and have nothing to fear. I am free from anxiety and worry.”

“The substance of my eyes is spiritual, strong, pure and perfect. There is no reality or power in the mortal thought of weakness, or failing vision. My eye is single to the truth of being. It is focused on the One God. I see clearly and behold my unity with him. His quickening, vitalizing, healing, purifying power fills my eyes, and every part of my being, and I now manifest the wholeness and perfection of His perfect life.”

“His Love rules in all my affairs and all are in Divine order. My own comes to me through the operation of his perfect law.”

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## ALL THINGS ARE POSSIBLE

Because man has looked upon the appearance and pronounced a disease incurable is no reason why a higher law may not find a way. “All things are possible with God.” “Ask whatsoever ye will in my name and it shall be done unto you.” This does not say, “There are some things I can do if ye ask me, but not all.” The promise is imperative and sweeping, “ask whatsoever ye will.” God through Christ is healing the sick on every hand today in fulfillment of his promise, because it is founded on a principle of universal character. Testimony to this effect is poured in upon us by word and letter daily, and we take it as a matter of course that the so-called in-

curable can be healed, when they accept the living God as the healer. Here is what Mrs. G. L. B. says about her mother, who was a hopeless case:

"You have been treating my mother for a couple of months. I want to thank you for the wonderful help you have been. The swelling in her side has nearly disappeared and the pain is wholly gone. You have done what physicians said was impossible."

From another:

The heart disease troubles me but little now; it was pronounced by physicians to be incurable. I feel that your treatments are a great comfort and help to me, as also the magazine UNITY.

H. E. W.

These also:

I am so glad I am better. I can lie on my left side now. I have not been able to lie on it for thirty years.—R. B.

I received a letter from my son a few days ago. He says, "I am well and in perfect health; working 10 hours a day steady."

He went to work the 5th of May at light work, and in a short time I had a letter saying he could bend his knee or straighten it out and that was a thing he could not do, for weeks before it was stiff in the joint, and ever since it has been getting better. All the doctors in S. had told him they could do nothing more for him.—Mrs. F. E. V.

Some people give up in despair with rheumatism, but the Christ Power is healing that also. Here is what a lady who had this hopeless belief now writes:

"The rheumatism is a dream of the past. I feel that I am growing stronger, mentally and physically, and last, but not least, spiritually. I thank God, the bright financial prospects will soon be a reality. Thanking you for your help and encouragement, I am,—V. O. M.

And another, Mrs. E. B.:

I wish to tell you that the rheumatism of which I wrote you a few months ago is entirely cured, and I am very thankful to you, dear friends; it is all due to your help. My business is also improving, and I constantly feel the influence of the thought vibrations sent out from your center of Good.—Mrs. E. B.

Alcoholism is a disease and must be so treated. When the body is filled with the Wine of Life, which is the Christ Substance, the very bread of God, satisfaction comes to the faintest soul and permanent healing follows.

A wife writes as follows:

I cannot find words to express how very thankful I am for the wonderful good you and others have done my husband. The minister's wife came and talked with him, he telling that he wanted to quit drinking, and it was through her that we heard of this Silent Unity. I am a member of the Methodist Church. I have tried hard to have my prayers reach him, but I could not have any effect on him, but since we wrote you, he has not drank any, and says he has no desire for it.—I. M. J.

And another:

I have heard from my sister since I wrote you, and she told me that Mr. — had not touched liquor in nearly two months. This is certainly a wonderful blessing, as he has been in the liquor habit for ten or twelve years. My sister says: "There can be nothing but Truth to thank for the change, and no one knows how wonderful and strange it is as well as I do. He just simply stopped, and he says he never has any desire for it, nor thinks anything of it."

I certainly wish that I could heal souls of their error thoughts in the strong but beautiful way the Unity healers do. May you ever realize the blessings of God in your hearts. Mrs. A. J. J.

Also this from a mother:

It seems almost too good to be true, that my son has overcome that strong appetite for drink which has held him in bondage for years. He writes, "Silent Unity is all right; have no desire to drink." He commenced your treatment in November last.

F. W. W.

A large per cent. of our calls are for healing eyes. It is here the Spirit gets easy action, because the eyes are the windows of the soul and very near to the heavenly part of the mind. We could give more testimonials about healing eyes than any other human ill. Here are a few in this mail:

The help I asked for and received for my eyes has been permanent. They are much better and stronger than I ever thought they could be without the aid of glasses, and I thank God daily for the blessing.—N. E. G.

Thanks to you, and your Unity band of workers, I have entirely recovered from the serious trouble with my eyes, and wish to express my gratitude for benefits received.—L. T. S.

I had a remarkable demonstration last Sunday with a very sore finger, and I have remarkable proofs of the living Spirit constantly. What a growth it all is. I try to give due time and at-

tention to the daily silence before all else. My eyes are better than ever, a year and a half without glasses. My health is perfect, not a bit of medicine now since I first read "Cady Lessons," Dec. 12th, 1905. Bowels, rheumatism, biliousness, blues, fear and all crochets of disposition cured and getting cured daily. Many thanks to you.—P. H. C.

The most difficult proposition in the minds of many is that God prospers man in temporal affairs. To one in the understanding of the truth that every act of every man is based upon thought, the proposition is simple. When things go wrong with one financially there is lack of adjustment in the financial department of the mind. The remedy is to start up the stagnated currents, or to harmonize under the Universal Law of adjustment all the forces that enter into demand and supply. The Earth is the Lord's and the fullness thereof. Men through willfulness and selfishness may for a time interfere with this Divine possession, but it always asserts itself in the end in all their affairs. When we willingly give up to it and adjust all our finances to the bounty of the Spirit, a new order of things is established. This adjustment begins the moment we turn our thoughts to God for help. The larger our trust the greater the results. We have marvelous demonstrations of power in helping people to realize their innate possibilities and the ready, waiting good that comes quickly into their lives when they believe in the possibility through Spirit.

In this department there is a tendency to make Spirit a cat's-paw for selfish gain. We find this so prevalent that we are loth to give all the marvelous tales of prosperity that our friends write us. Here are a few of the moderate ones, of daily occurrence, and right in line with what we consider a healthy prosperity:

I thank you from the depths of my heart for all that you have done for me, and thank God daily for his goodness in releasing my dear husband from hard work.

The property I asked you to speak the word for is sold, and



the blessing that we derived from the sale of it was to release my husband, who is 75 years old, from work, and pay off all our indebtedness to the world. Now we are free and I rejoice. We had tried to sell for four years, and when you spoke the word for us it was sold in six weeks. God be praised.— J. E. M.

I thank you for holding the word for my brother. The Spirit has done its work, as he has gained a steady position.— F. S.

You remember my mother asked you to treat me for prosperity about a month ago. Well, on Friday I received notice that I had been elected to a public school position, with a salary large enough to support us without outside aid. As we have been living on borrowed money, you can understand what a relief this is, and how thankful to God I am. I thank you for all your help, and I have felt the influence of your teachings greatly. I have been able to wait until the place came into visibility with a confidence and calm that I would not have believed possible.— Mrs. J. H. D.

It is over a month since I wrote you in my great need, not knowing where to turn, and truly you have helped me. It is almost beyond belief, but immediately after I had written to you, an excellent position opened up to me. — M. Z.

These words of testimony are like a few pebbles on the shore of a great ocean of letters which are coming to us daily unsolicited. We give them, not to advertise our work, because we have plenty, but as an evidence that "all things are possible to them that believe," in this day as in the days that are gone. "If ye believe in God, believe also in me."

## TRUTH'S RAINBOW

NELLIE WHIPPLE FAWCETT

God's beautiful rainbow of Truth has seven colors of wonderful meaning. Red—life, energy, force. Orange or Pink—love, compassion, sympathy. Yellow—wisdom, knowledge, experience. Green—intelligence, growth, evolution, unfoldment; development into higher states of consciousness. Blue—peace, repose, assurance, serenity, silence. Purple or Indigo—power, dominion, realization.

A royal sense of our divine nature. Children of a

King. Offspring of Deity. Heirs of a heavenly kingdom, of all our Father's possessions. Our Father is our Source. Our Source is Spirit. Like begets like. Spirit begets spirit. Spirit created us into its own image and likeness.

Violet—divine consciousness, ideality, spirituality. These seven colors blended together make pure white. White symbolizes absolute Truth, or Divine Mind as a Whole; while the several colors symbolize different aspects of the All, revealing All as life, love, wisdom, intelligence, peace, power, divine consciousness. Truth's rainbow is a symbol of immortality. In it we find our life to be God's life. Our love, God's Love. Our wisdom, God's Wisdom. Our intelligence, God's Intelligence. Our peace, God's Peace. Our power, God's Power. Our consciousness of divine origin and inheritance caused by our oneness with God to be God-consciousness. Truth's rainbow is not only beautiful in color but ideal in form; a perfect arch. To us it rests upon the earth seemingly, but in reality it is without support; simply mirrored upon the clouds above us, a vision from out the heavens radiantly beautiful to inspire delight and hope within the breast of every one who gazes upon its loveliness. In like manner Truth, Divine Mind's revelation of itself, seemingly rests upon its visible manifestation, the human personality.

It seems actually to touch our physical senses, but these are only a transient state of consciousness—mere clouds pervading our mentality reflecting subconscious thought. Looking down eastward, looking upon the physical, no rainbow of hope and promise appears. Flesh profiteth nothing. Lifting thought above the physical into the realm of intellectual life, God's rainbow of Truth begins to show forth its ideal form, and dimly reflect its glorious colors. Should we rest contentedly within the intellectual sphere of thought, interior vision would never be illumined

sufficiently to perceive the full beauty of Truth's perfect blending of primal color. Light emanating from the Sun of the Soul shining within the realm of Spirit, alone has power to reveal Truth's rainbow to human understanding. Entering into the Silence, the state of spiritual perception, we spiritually discern immortality. Heaven's dome arched with red, orange, yellow, green, blue, purple, violet, pictures before the awakened soul its own life, love, wisdom, intelligence, peace, power, unity with God.

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## A REALIZATION

ANNA E. DENNING

All the forces of life are friendly to me and I am friendly to them, and I joy in life's activities. I stand on solid rock. The power of the universe is back of me, and I emerge from every experience greater, happier, purer than before. The most unpromising combination of circumstances cannot appal me, nor make me afraid, for I resist nothing, and so am unhurt. Every experience is but an accident and accompaniment of life, and realizing this removes the sting from all things.

Neither fame, nor wealth, nor friends, shall attract me. I am the attracting point for all I may desire. I pursue nothing. The good, only, pursues me, and begs me to receive it as my own. The things I want are at hand, as soon as I am conscious of the want. I draw my means of support to me, as naturally and easily as the plant draws nourishment from the earth, air and water. I take life, as the little child does, without taking thought; it comes to me by a law divine.

My joy is unmeasured, unconfined, limitless. It springs forth without effort. It fills all space, and I use it as freely as I breathe the air. It comes unmasked, it flows into my consciousness. It feeds me, it clothes me, it teaches me of Eternal Truth.

I do not fear the things I see, for I know them as part of myself. I search for nothing; my own comes to me, and I am satisfied. Oh sweet content!

Jesus Christ came to free humanity from all bondage to sin, sickness, sorrow, poverty and death. He conquered and overcame all these things in himself, and put them under his feet. It now resolves itself into the question: did he accomplish the work he came to do for us, or did he not? If he *did*, abolish these, then we are now free. We have but to accept and use or appropriate the freedom which is now and ever has been ours since that time. Why have we not done so before? Because the veil of ignorance behind which the race has hidden itself has prevented our seeing the work already done. Non-recognition is the one error of humanity.

### GOD IS NOWHERE

A shoemaker, so the story goes, had looked for God for many years. He read his Bible, joined the church; he sought in all outward ways to find God, and being disappointed, he came to the conclusion that there was no God. So he let everybody know just what he thought about it. He had this sign painted and hung up in his shop:

**GOD IS NO WHERE**

One day a little girl sat waiting while he mended her shoes, and in her simple childish way she slowly and laboriously spelled out the sign, letter by letter and word by word, dividing it in her own way, and as she finished, the shoemaker was startled at the result, because she made his denial sign read:

**GOD IS NOW HERE**

The shoemaker was a sincere man as are all who seek honestly to know God, and the discovery in the very words which he had formed to deny God, of the strongest kind of a statement of his presence, so worked upon his mind that he went again in search of God. This time he looked within, to the spirit, and found God.



We all know that the mental state of an animal at the time its spirit and body are severed impregnates every part of the flesh and that this flesh has its peculiar effect upon the man or woman who is unwise enough to eat it. Recently we heard of a little experience that Mr. Voltz of St. Joseph had, which illustrates this fact very forcibly.

Some years ago Mr. Voltz owned two roosters, and they, becoming jealous of each other, decided to fight a duel to the finish, or at least it did finish one of them. The family thought it would be too bad to throw the body away as the fowl would make a good meal, so it was dressed and put into the boiling pot in the usual way. During the process of cooking they noticed something wrong about the chicken; a large amount of froth was constantly boiling over. They became so suspicious of the dish that no one would eat it; so it was given to the dog, and the dog went mad.

Some of the animals at the slaughter house are cross, others frightened and still others tired and weak. Now think of civilized people, who are trying to grow better, taking these conditions into their bodies. How often some sudden fear or fit of anger, that seems to have no cause, may be the result of eating some of these mentally sick beasts.

The following newspaper item shows a very encouraging degree of interest and faith in the vegetarian diet on the part of medical men :

A number of medical men have issued a remarkable manifesto in favor of vegetarian diet. The following is the text:

"We, the undersigned medical men, having carefully consid-

ered the subject of vegetarianism in its scientific aspects, and having put its principles to the practical test of experience, hereby record our emphatic opinion that not only is the practice based on a truly scientific foundation, but that it is conducive to the best physical conditions of human life.

"The diet of vegetarianism provides all the constituents necessary to the building up of the human body, and those constituents, as proved, not by the misleading tests of the chemical and physical laboratory, but by the experience of numerous persons living under normal conditions, are at least as digestible and as assimilable as the corresponding substances obtained from flesh.

"We therefore claim vegetarianism to be scientifically a sound and satisfactory system of dietetics.

"Moreover, considering the liability of cattle and other animals to ailments and diseases of various kinds, and the pure character of food obtained from vegetarian sources, we are convinced that abstinence from flesh food is not only more conducive to health, but, from an esthetic point of view, is incomparably superior."

The manifesto is signed by: Robert Bell, M. D. ; George Black, M. B. Edin; A. J. H. Crespi, M. R. C. S. ; H. H. S. Dorman, M. D. ; Walter R. Hadwen, M. D., M. R. C. S. ; H. Valentine Knaggs, M. R. C. S., L. R. C. P. ; Alfred Bolsen, M. D. ; Robert H. Perks, M. D. F. R. C. S. ; John Reid, M. B. C. M. ; George B. Watters, M. D.

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## TESTIMONIALS

I am very thankful for the benefit of being free from the need of flesh food and stimulants (coffee, I mean). The sentimental part is a matter of education but the practical part is soon manifest in good results.—E. E.

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We haven't used hardly any meat this summer in our home (only when we have company) and we are *all* feeling fine. Never felt better and just as strong as ever. We have used a great deal of the potato salad, receipt of which I have inclosed. We have used quite a good deal of potatoes, cucumbers, corn and we appreciate your Diet Dept. —M. E. B.

## NERVOUSNESS, ITS TREATMENT.

Dr. Samuel McComb in Harper's Bazar.

Valuable as is suggestion, it is second in importance to moral re-education. After all one of the main roots of neurasthenic misery is a moral one—egotism. The sufferer thinks too much about herself. She interprets the universe in terms of friendliness or hostility to her own petty interests. She broods over real or fancied ills, she becomes morbid or melancholy; or she is the plaything of a hypersensitive conscience, magnifying varied offenses, the mere crudities, it may be, of an unripened experience, into flagrant crimes against God and man. She passes her time in dark and somber reveries, unable to do anything, a burden to herself and her friends.

Well is it for such a sufferer if she fall into the hands of a physician who is also a moralist and a psychologist. He will, by persuasion and sound instruction, seek to change the center of gravity in her inner life; he will warn her against the power of attention and introspection to originate and to develop states; he will stir her latent interest and rouse her dormant energies and capacities, in order to make an end of fruitless inactivity and fill her days with peace and contentment. The "nervous" woman needs, above all things, a mental and moral re-education. She needs to be taught how to keep a healthy idea in the focus of consciousness, and how to keep unhealthy and morbid ideas on the outskirts of her mind. Her emotional nature requires discipline.

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Let the Spirit *reveal* its good unto you. That thought came to me very strongly one day after I had been trying to grasp more good. Put yourself in harmony with Infinite Love and *let* the Spirit *reveal* its good unto you—that is the one way of getting a *lasting* realization of All Good. The sooner we *let go* of that intense striving which only tires our brains and puts off the time of getting what we so earnestly desire, the sooner will it be ours consciously. Don't hold on to other people's thoughts too hard, they are good and beautiful and have helped others, in fact they are perhaps the first steps towards our desire for this good—but what will help you most is to "Be still and *know* that I am God"—that is, *let* the Father tell you of all His Good and Love for you in *His* way to you. Let it come *direct* from the source of All Good.

— E. B.

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If you know of people who are discouraged or unhappy send us their names for samples of UNITY. They can be made happy by a knowledge of the law of happiness.

## VEGETARIAN RECEIPTS

*Graham Muffins or Bread:* Two cups of buttermilk; two tablespoons of brown sugar; one pinch of salt; one teaspoon of soda; sufficient graham flour to make stiff batter. Bake in muffin rings or in a square pan for bread. (Makes two small loaves of bread.)

*Graham Cake:* One cup granulated sugar; one-half cup butter; one egg; one cup sweet milk; one teaspoon soda; a little salt; three even teacups graham flour.

*Graham Bread:* One cup sour milk; one-half teaspoon soda; one cup molasses; one egg; one tablespoon shortening; add three cups graham flour. Raisins and nuts can be added if desired. Bread made with one-half white and one-half whole wheat (entire wheat is very good) and a little corn meal mixed makes a good flavor.

*Whole Wheat Pancakes:* One and one-half cups buttermilk; one egg; soda and salt; whole wheat flour to make stiff enough. These are splendid eaten with butter and sugar.

*Nut Drops:* Sift one cup of flour with one cup of brown sugar; one-half teaspoon of salt, one teaspoon of baking powder. Chop coarsely one cup of walnut meats; add to the flour and mix to a paste with two eggs beaten and and tablespoons of water; drop in small heaps on a buttered tin lined with paper, and bake 15 minutes.

*Spider Corn Cake:* One and one-third cups of corn-meal; one-third cup of flour; one teaspoon of salt; one-fourth cup of sugar; one teaspoon of baking powder. Sift all together into a bowl, then beat two eggs very light; add to the beaten eggs one cup of sour milk or buttermilk into which stir one level teaspoon of soda; one cup of sweet milk and stir thoroughly; add the mixture to the meal and beat well. Do not mind if batter seems thin; pour into a hot skillet or dripping-pan in which two tablespoons of butter have been melted. When you set the pan in the oven, pour over the cake one-half cup of sweet milk. Bake about 30 minutes. Delicious. Measurements level.

*Cabbage Salad:* One large cabbage; one teacup vinegar; one tablespoon butter; two eggs; one teaspoon mustard. Chop the cabbage fine; sweeten and salt it, then heat the above and pour on.

*Cream Salad Dressing:* Yolk of one egg; one-fourth teaspoon mustard, pepper and salt to taste; one teaspoon sugar; four tablespoons sour cream; four tablespoons vinegar added slowly; heat until it thickens.

*Potato Salad:* Take cold potatoes left from dinner and cut in cubes; cut a cucumber or two into cubes, an onion and a few ears of corn left from dinner mix this with some of the cabbage salad dressing as given above, or a dressing made from one tablespoon olive oil and two of vinegar. You can slice a couple of hard boiled eggs over the top of the potato salad.

*Ginger Cake with eggs or milk:* 3 cups of New Orleans Molasses; 1 cup of Wesson's cooking oil; 4 teaspoons of soda in 10 tablespoons of hot water; two tablespoons of ginger; 1 tablespoon of cinnamon; 1-4 of a teaspoon of salt, and flour enough to roll. Cut the same as any other cookies, and grease pan well.

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Do you want your children to develop into healthy and lovable men and women? Then they must build firm foundations of good, true thoughts, and WEE WISDOM will teach them the true way.

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I have just received my UNITY for this month. I see it is growing larger and putting on prettier coverings, and it grows in "quality" as well as quantity. It is so good this month that I want to send some to my friends. I enclose stamps for three copies and give names and addresses below. — MRS. R. F.





## DEVOTED TO PRACTICAL CHRISTIANITY

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UNITY ANNUAL ASSEMBLY OF PRACTICAL CHRISTIANS, held at Unity Headquarters October 2, 3, and 4, was a most profitable and exceedingly enjoyable occasion. Every session was well attended and Unity Auditorium was filled with appreciative audiences which gave close attention to the splendid talks given by the various speakers. Beside our own corps of speakers, and our Kansas City friends who kindly gave us their services, we were favored by having with us the Rev H. H. Shroeder of St. Louis, Prof. S. A. Weltmer of Nevada, Mo., and Mrs. Beth Carson of St. Louis, and others; all of whom delivered most inspiring and instructive addresses. Space forbids particular mention of individual talks, but we do find it in our hearts to wish that all our many friends and readers could have been here to enjoy and profit with us. A more extended report will be given in the November issue of *UNITY*.

Letters and telegrams of greeting and blessing were received

from many of our friends who could not be present with us, among them were messages from Dr. Alice B. Stockham of Chicago, Charles Edgar Prather, of Denver, Mrs. C. H. Besley of Chicago and C. A. Shafer of the same City.

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I have two sample copies of UNITY which I have been reading for two months and they have helped me more in getting near to God than anything I ever read. — M. A.

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Be sure and put the red leaf in UNITY. It has done me and others so much good. I can feel a thrill go through me when I take UNITY in my hands. My right hand was turning white, and would be like it was dead, so one day it hurt me so, and had no feeling in it, I took UNITY, and put my hand between the leaves, right on the red leaf, and the blood come into my hand, and the pain was gone, and it has not hurt me since. My right foot had corns on it, so that I couldn't wear my shoe. One day the thought came to me, put the red leaf on your foot, and I have worn my shoe ever since.— S. J. •

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I have just received a copy of the most helpful little journal, THE SIGNS THAT FOLLOW, which has given me much help and inspiration which I was very much in need of. — E. T.

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The UNITY has just come in and it is so pleasing. It is always a surprise when it comes, although I am always looking for it. I am so thankful for it and am always telling my friends of it and feel so glad when they tell me, they are going to subscribe for it, knowing it will have more opportunity to spread the Truth. — M. B.

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I cannot do without UNITY. It comes the nearest to my ideal of the New Thought, with the absolute carrying out of the love-thought, and is constantly with me as a text book and guide.

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If you receive *an extra copy* of UNITY marked, "sample copy" just pass it on to some one who needs it.

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UNITY is issued on the 15th of the month and not on the first. You should receive your copy by the 20th.

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Please do not mix up your letters to the Society of Silent Unity about healing, and those to the Unity Tract Society concerning orders and subscription or change of address. Letters to these two departments should be sent in separate envelopes to avoid delay.

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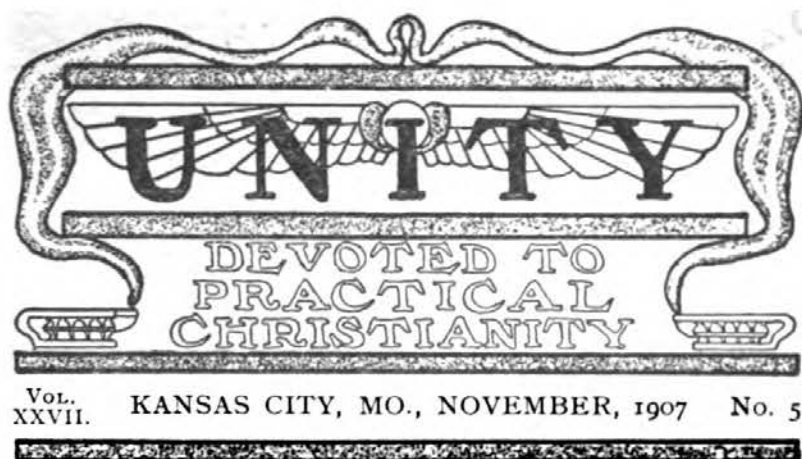
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## THE HOLY TRINITY

THE UNITY OF SPIRIT, SOUL AND BODY, IN USE, IS  
CHRISTMAN, CHRIST-MASSSED, OR CHRISTMAS

BY L. A. DUNCAN

"Bring every thought into captivity" to Spirit.  
"Whether ye eat or drink or whatsoever ye do, do *all*  
to the Glory of God."

In the economy of Life we have a trinity of being  
in the use of Soul-Mind-Spirit.

Spirit is God-Perfection.

Soul is individual Consciousness.

Mind, conscious and unconscious, ( the latter be-  
ing represented by the body ) is the field of action,  
where the operations of Soul and Spirit are made  
manifest. "If thine eye be single" — if Soul and  
Spirit act as a unit — "thy whole body shall be full  
of light;" — both the conscious thought and the un-  
conscious mind body shall be illuminated.

Light is intelligence.

Darkness is ignorance.

Body, or Body-Mind, since all is mind, to the eye  
of sense is composed of bones, muscles, glands,  
tissues, ducts, nerves, blood vessels, heart, lungs,  
liver, spleen, skin, etc.; the organs through which  
Life plays.

These organs of life are made up of atoms or cells  
which in themselves have poles of action that respond

to the attraction from other cells, and thus they are drown together, to unite in forms according to types or patterns in the universal mind, or dominating thought.

These cells are in constant activity. If this action be the result of a government of truth, the result will be an harmonious expression.

If they have no governing thought or principle, they are "unstable as water."

"Before a crystal attains purity, and a perfect geometrical form, it has to pass through many purifying processes.

Every atom has in it the possibility of the crystal, but when inharmoniously related the combination are without geometrical form — the attractions and repulsions are unequal, operating at random, and without guidance — carelessly counteracting each other, displaying abnormal activities, which result in all the inharmonies of life. The immediate results of this want of harmony of action are evil and sickness. "There is no evil *per se* — both are the monstrous offspring of adverse conditions in life."

To remedy these conditions it is necessary to alter the course of action and begin the process of training.

Good habits should be formed, for we have to render up in the eternity of life the work of our days and all are to be brought into the captivity of useful service. Use is the purpose for which all things exist.

"Life is more than meat." Life is activity on all the planes of Being.

To live in the trinity of Body, Soul and Spirit is to have and enjoy all that life affords; but to revel in the delights of Soul, the realm of the imagination and philosophy, leaving unconscious mind to grope alone with itself, will result in confusion and final separation.

The last enemy to be overcome is death, therefore all the forces of life should be united *in the body* and ready at an instant's notice to stand for Truth and the reality of Life now and evermore.

Not alone the Soul and Spirit but in all the calculations of activity Body-Mind must have its part.

In it is the field of contest. In it is contained the wealth of generations, which must be opened up—penetrated with the light of knowledge and the utility of husbandry. Body — unconscious mind — is the immaculate sinless one, the Lamb of Life despised and rejected (denied), slain from the foundation of the world or mortal sense — the one upon whom we lay all our sins and our burdens, saying, "the spirit is willing but the *flesh* is weak." The flesh is willing and does whatever the spirit wills.

It must be awakened, received, adopted, that it may become the chief head of the corner, a sure foundation.

We have called the body, flesh and have reaped the fruit of a fleshly thought. We have laid all sin and suffering to its charge, and finally it meekly and silently withdraws, before we have even recognized in it an Holy Guest.

"To be carnally minded is death, but to be spiritually minded is life and peace." By casting out the Carnal Mind the body or unconscious Mind is saved from disintegration or death.

Body-Mind is full of possibilities. Each atom contained in the body is a cell which enfolds an idea. These cells respond to the vibrations of conscious thought which awakes them to action. This is the husbandry in the Garden of Eden (state of innocence). But we read that "there was not a man to till the ground." Conscious mind must be the husbandman, guarding and controlling all the avenues of thought, and upon the rivers that flow out, let nothing come in to pervert or destroy. The knowledge of

evil results in death, but to know only good, desire only good, expect only good is to be spiritual and live.

All Life is God, all peace is God, and God is Spirit, which is Eternal.

Conscious thought must work with unconscious mind or Body-Mind, sharing together with it all the advantages of the discovery of Truth, for here will be found and brought to light the wisdom of the ages.

“By their fruits ye shall know them.” “Whatsoever a man sows *that* shall he reap.”

The husbandman sows the seed, the ground receives it, and brings forth every seed after its kind.

Ideas received and entertained follow the law of embryotic growth, and remain folded while they expand into the fullness of expression.

During this period of growth before birth, all the atoms of the body turn their poles toward the thought entertained as toward a magnet, doing homage to the guest, directing all the life forces toward the enlargement and final manifestation of the idea or thought which is held. Body-Mind is the receptive, plastic field of action, and, the law of direction and obedience may be easily enforced by conscious mind. The conscious is ever dependent upon this inner, and hidden store-house and can if it knows itself wholly, go in and out and find health, wealth and happiness; having at its command knowledge and power.

“Man, know thyself” is a command to penetrate into the inner sanctuary of this unconscious self.

Whence come our thoughts that day by day intrude themselves upon our recognition? Each day is a time for some idea to rise out of sleep. “Awake thou that sleepest for thy light is come.”

A man sowed good seed in his field, but *while he slept*, the enemy came and sowed tares among the wheat and went his way.

Whatsoever a man wills that shall he accomplish.

"The body disappears when the central will of its system no longer bindeth in obedience the elements of its substance." "In a healthy body every cell is polarized in subjugation to the central will."

It is then called magnetic — *attractive*.

Why is a magnet attractive? Drawing to itself? Because all the poles of its atoms turn one way.

When the poles become directed or turned in *many* directions it has lost its magnetism and has no longer the power of attraction.

When the poles of our atoms are turned one way, when we bring every thought into captivity, keep our eye single, perceiving Spirit as all, the whole Body-Mind will be full of light, and we will stand radiant as a sun that draws by the power of its own intensity of light and heat.

To accomplish this focalization of forces, we must look toward our goal; and instruct Body-Mind to give attention by assuming the attitude of attention.

Whatever we concentrate our thoughts upon, whether joy or fear, sorrow or gladness, "the instant of the conception the atoms like automatic workmen set to work, and follow every line, point and figure, according to the vividness of the thought." These atomic intelligencies of which Body-Mind is made up, need a guide, director and educator.

The body needs exercise and training for the same reason that thought needs to be active; for out of this *field* grows "every tree that is pleasant to the sight, and good for food, the tree of life also and the tree of the knowledge of good and evil."

Right here within the four principles of being dwells the consciousness of "Health, Order, Obedience, Government."

When the Order is given the poles of the atoms

instantly turn. If the command be sudden and overwhelming a sensation like a thrill passes along the avenues of the body.

This is often felt and by many is attributed to various causes. Experiment however convinces us this thrill is caused simply by the turning of the poles of the atoms.

Here then at this point lies the secret of diversion.

Babylon was captured by diverting the river that ran under its walls into another channel.

Draw away the river that supplies Babylon (confusion) by directing its tide elsewhere, cut off the force that dictates confusion to the powers within us. We are a law unto ourselves, if we will to be.

Oneness, unity, singleness of purpose alone bring heaven. The union of Soul and Spirit, the divine marriage, is the secret place of the Most High, and the Body-Mind, dwelling under the loving care of these, is the Son in whom is found *no* guile.

When the touch of Spirit is laid upon the cells which seem so dead, as to have neither "life, substance, or intelligence" within them, they will awaken "to live, to remember, to palpitate in every lip, inspire with every breath and embrace infinite relations." Let us be up and doing — to work while the day lasts, (while the light of intelligence is with us in the now). There is no day of salvation but to-day. There never will be any day but the now. All we have to do is to attend to the now. What am I doing this year, this month, this week, this day, this hour, this moment? Awake every atom to conscious action that can be of use this day, now. The rest will awaken when the Spirit calls. This Spirit is Love, the Bridegroom, the Lamb of Life. He is the Bridegroom and within him is the Bride, two in one. When he calls she comes forth arrayed in fine linen, clean and white — Purity and Justice.



The Elixir of life is the awakening power of the Spirit—Love. It vibrates through the fine domains of sense, giving “change and renewal” with every action.

There is one governor, one ruler, one Prince of Peace.

In this one we return to the simple I, the oneness of all things. All differentiations cease in this completeness. It is no longer you and I and the world, but simply I. I and the Father are one — the all in all. No disintegration can come to One; it forever stands as One. This one appears as *Body, Soul and Spirit*. Some look upon the Body, others see the Soul, while some preceive Mind and Spirit. “He who realizes the unity of the whole has passed the illusion of appearances,” and entered the secret place of the Most High. To him there is no marriage or giving in marriage; no coming together to separate again, but all in the bonds of an infinite Love. To some love appears as justice, to another as joy, gladness and exaltation; to another harmony and peace, patience and perfection, Life and Truth; but all may be summed up in the one unselfish Love; the centre and circumference of all things.

Let us for illustration draw a perpendicular line, then across it a line horizontal. In this position there seem to be two distinct and opposed states. One, we will name “Spirit” the perpendicular; the other “manifestation” — the horizontal. While they are fixed and motionless they remain separate — divided; but when the inspiration of motion, activity and use, are applied — a circulation begins — the lines revolving faster and faster with each application of life and soon we will not be able to discover which is perpendicular—or which is horizontal, so rapidly will each assume the place of the other, until in the acceleration of revolutions we see only a circle described. More power, accelerated revolutions, and we have a

state of seeming rest, the rest or sleep of the spinning top.

What we want is more activity on all the lines of life. "I came that ye might have life, and that ye might have it more abundantly." We complain that we have too much to do and that we are carrying more than our share of the burden of life, when the fact is we have not enough to do; even the most active among us have so little to do or so much less than the normal amount that we still fall short of the poise of motion.

We never can think ourselves into a poised life, while some other individual is preparing our food and our clothing for us. The chance is that at the end of the race the one who had the manual labor to perform will gain no less spirituality; but that what he has gained will have become the warp and the woof of his being, having been worked and fashioned into every tissue and vessel of his body and that what thus became involved can be held and evolved for the good of all when and how he chooses. So is the will of the Master performed. Faith without works is dead. Works of the head, the heart, and necessarily of the hands prove our faith. The testimony of one rounded, poised life is worth a thousand sermons!

After this, what? The body becomes beautiful. It is made alive in all its parts. Into the most extreme and remote parts of the Being flows the life, when the channels are all free. Life itself clears its own way that it may more abundantly fill and supply all the being. Take for example the skin, the largest eliminating organ of the body. Innumerable channels open out through it, which if kept open clear by means of normal activity afford a means for perfect circulation, for cleansing and replacement; discarding that which has performed its use, and assuming fresh and unused material, ever changing and renewing by virtue of use and activity. The Spirit is forever urg-

ing us on, and we should keep the Body-Mind plastic and receptive, that with every lifting and expanding thought, it may be ready to lift and expand, giving no resistance to even the largest thought. For resistance and the absence of elasticity bring pain. When the Soul expands the body cries out with pain unless it is free to expand also. Therefore the first and foundational work preparatory for perfect unfoldment is to free the Body-Mind; give it relaxation and receptivity—a state of letting go and letting come. Let go all self, and let the spirit take possession. The Spirit of Life, Action, Use. Of what value is expended energy that serves no use? Like faith without works, it brings death. Every thought therefore that uplifts, inspires and expands must pass through the body in the form of use before it can be said to have fulfilled its mission.

Use then or activity is the purpose for which all things exist, and the key to the mystery of the relation between God and the Son, Spirit and matter, Soul and body.

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## MY CREED.

Not one holy day, but seven.  
Worshipping, not at the call of a bell,  
but at the call of my soul.  
Singing, not at the baton's sway, but  
to the rhythm in my heart.  
Loving because I must.  
Giving because I cannot keep.  
Doing for the joy of it.

—*Muriel Strode.*

## THE KNOWLEDGE OF GOOD AND EVIL

AN ADDRESS DELIVERED BEFORE THE UNITY SOCIETY,  
KANSAS CITY, BY ANITA TRUEMAN

The problem of good and evil is one which has occupied the thoughts of the philosophers of all ages, and one with which every human mind, however feeble and unlearned, grapples to the full extent of its capacity. The simplest and the greatest of thinkers reach the same conclusions, and act upon the same principles, though their motives and methods may differ widely. For the knowledge of good and evil is not to be attained through study or experience. It is one of those intuitions which are inherent in the mind of man, which form the basis of all his reasoning, and regulate his judgments concerning all external matters.

Psychology defines a good as that which satisfies a want. Hence, an evil is that which prevents the satisfying of some want. Unless we feel some special desire in regard to a certain matter, our attitude toward it is one of indifference. Material objects have no moral qualities, save such as we impute to them when they are used either to satisfy our desires or to interfere with the satisfaction of them. Denmark is a prison to Hamlet, because he would be elsewhere. To his friends, who have no such desire, it is a goodly kingdom, and Hamlet observes from this, "There's nothing either good or bad, but thinking makes it so."

Tolstoi remarks that there is no such thing as a bad man. Some men are more bad than good, and some are more good than bad. But no one is either wholly bad or wholly good. The proportion of good and evil which we find in a man, depends upon the relation of his actions to our desires. When a statesman has signed a certain bill, granting special privileges to a small class of men, he becomes their

hero. To them he is great and good, although the same stroke of the pen for which they honor him, may have brought desolation to the homes of thousands of helpless laboring men.

The knowledge of good and evil belongs to the moral consciousness in man, as distinct from the natural, which is lower in degree, and the spiritual, which is higher. In the natural consciousness, as in the child, he has no knowledge of good and evil, because he does not yet realize that there are things to be desired or feared beyond his present experience. When he wakes to consciousness of his separate life, and his relation to a mighty world, in which there are other beings like himself; when he finds that he has responsibilities to bear, rights to defend, pleasures to obtain, dangers to avoid; he becomes a moral being. He calls things good or evil, actions right or wrong, according as they contribute to or interfere with, his welfare and that of those he loves. As he grows to love more and more of his fellow-men, he gradually mounts toward the spiritual consciousness, in which he perceives the unity of all life. Then he no longer fears or desires anything. He has passed beyond the knowledge of good and evil, into the knowledge of perfection.

In the Biblical allegory of the Fall of Man, we are told that the knowledge of good and evil sprang from eating the fruit of the forbidden tree. There is a profound metaphysical truth involved in this story. That which is forbidden, removed, withheld, or otherwise separated from us, we instinctively desire. From desire is born the knowledge of good and evil. It is interesting to note that Milton regards this so-called Fall of Man as a step of progress in his development. Although his disobedience plunges man into the deepest misery, shows him the wretchedness of his life when separated from the Source of his being, he comes, through sinning, suffering, and casting

sin aside, into the spirit of voluntary aspiration toward the Divine, and surrender of his separated life to the divine will. His prayer of penitence brings him nearer to God than he could have come had he remained in his original state of childish ignorance and innocence.

Certain forms of modern philosophy start with the assertion, "All is Good." Because this premise seems untenable to the majority of persons, the reasoning based upon it cannot be accepted by them. Many of those who accept it, do so in spite of reason, because they know that others, through following it, have attained health and happiness. To reach this end, many are willing to do violence to Reason, or even to deny her authority in human affairs. But there are those who find her direction imperative, and demand clear and complete proof of every statement presented to them. A little careful reasoning will justify to many minds, the bold affirmation of our modern philosophers, and render their whole system reasonable.

No one can say with truth that all is good, unless he has banished all desires from his mind. In the spiritual consciousness, we can do this, for we know the unity of life. We desire only that from which we are separated. In the mortal consciousness, we imagine that we are separated from beauty and truth, strength and happiness, and we desire them. All that brings us near to their attainment, we call good, and what seems to prevent it, we call evil. But we are not in truth separated from these great gifts, or any of the bounties which they include. Nothing but our ignorance, the lie of limitation which we have fostered, keeps us in bondage. When we have learned to say in the Christ-consciousness, "I and the Father are one," we shall soon realize the spiritual truth, "All things that the Father hath are mine."

There is vital inspiration in the motto of the Truth Students' Association, "The surpreme desire of my soul is to manifest God." When we have entered the spiritual consciousness, we shall not lose our interest in the affairs of life about us. To be without personal desires seems to many minds the next thing to annihilation. The very opposite is true. When we are no longer concerned with selfish desires, we are free to lend our lives to the great universal purpose. All the fervor of our former desires flows into this life of service. But in following this surpreme desire of the soul to manifest God, we find that all things work together for good. Nothing can oppose us, and therefore nothing is evil. Every trial and seeming adversity helps us to be stronger and wiser servants of the divine plan.

When we have found some measure of the freedom which comes from the mastery of desire, when we can say with truth, that for us all is good; we must not forget that to the majority of our companions, this is not yet true. Because I accept and use all that comes to me, I must not expect my neighbor to do the same, or blame him for not doing so. I must remember that while he has unsatisfied desires, he will be conscious of evil. I have not fulfilled my duty to him, unless I do all in my power to secure to him the satisfaction of his desires, and gradually to help him to realize that unity with the whole which is freedom.

In the present social order, many conditions and institutions exist, which are morally wrong, since they prevent multitudes of people from satisfying even the most commonplace wants. These conditions may not directly harm individuals who are strong enough to rise superior to them, or shrewd enough to take advantage of them. But the ignorant masses are enslaved by them, and the lover of mankind grieves over them. It is right that they exist, for

they are the natural result of causes which we as a race have set in operation. Cruel as their effects may be in many cases, they are good in the sense that they will eventually force mankind to eliminate the causes which have produced them. The strong soul is glad to be in the world at the time when his service is most needed. He does not suffer under the burden of the world's present wrongs, or condemn those who seem to gain by them. He is the prophet, proclaiming the new order, setting new causes in operation, winning men and women to the service of eternal truth, and pointing to the false institutions, foolish customs, and unjust conditions of the present day, only in order to warn the people against perpetuating the ancient crime.

So to the consecrated soul, all is good. His sympathy is none the less because he looks with a calm eye upon the suffering which the laws of nature make inevitable under such a system as ours. The march of progress is making way for nobler things. The green apple is not good to eat, but it is good material out of which a ripe apple can be developed. A rotten apple also has its place. Its decay sets free its various elements, to be used in building other forms. So it is with the rise and fall of civilizations. Whoever lives in the eternal knows the value of each stage in the world's progress, accepts things as they are, uncomplaining, but never ceases from his effort to aid in their improvement.

I think literature offers no more striking example of this spirit, than in the writings of the great French novelist, Honore de Balzac. At times I have fairly shuddered at the detailed descriptions of wretchedness which he gives, and the sympathetic manner in which he presents certain types of character that we have been taught to despise. But Balzac presents all types of character sympathetically, as if to say to the reader, "Here, you know this man; it is yourself."



In every phase of the great Drama of Human Life, which this master mind presents, from the saintly Seraphita to the wretched Vautrin, the honest reader cannot fail to see himself, and cry with Whitman, "I am as good as the best, and as bad as the worst." We know that we have all these possibilities in us, and we are thankful when we can face them in a book, and learn by a few hours' reading what it has cost many of our fellows whole years to learn by vital experience.

All these types actually exist in the human race. I am glad to be introduced to them, that I may love them, and help them in their degradation, or admire and follow them in their victory over self and circumstances. I am, as it were, the author of a drama, watching the actors express the thoughts I have secretly nurtured, and knowing the players apart from their disguises. I love them all. There is one life in all, and I am that life. I am the life that is manifest in the instinct of the brute, governed by physical sensations, and guided by fierce desires; I am the life that struggles for freedom in the down-trodden; I am the life that is learning the meaning of pleasure and pain, fathoming new depths of feeling, catching faint flashes of reason; I am the life that is torn by great moral problems, and stirred with the passion for holiness; I am the life that, soaring into the heavens, fails, and is plunged back into hell; I am the conquering life that casts out desire, and is no longer a prey to the sense of good and evil. I am one with the life that is manifest in all these forms.

There is an ancient scripture which says, "As there is no day or night, but all light, in the sun; so there is neither ignorance nor knowledge, but all truth, in the soul of man." The simile may be carried further, to illustrate that while the mind of man is of necessity concerned with the problem of good and evil, the soul is at rest in that eternal perfection which is center and circumference of the universe.

“As there is no day nor night, but all light, in the sun; so there is neither birth nor death, but all life, in the soul of man.

“As there is no day nor night, but all light, in the sun; so there is neither pleasure nor pain, but all peace, in the soul of man.

“As there is no day nor night, but all light, in the sun; so there is neither good nor evil, but all perfection, in the soul of man.”

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### THE FOUNDATION OF THE CHRISTIAN DOCTRINE OF GOD.

[From a sermon by the Rev. R. J. Campbell, M. A., Minister of the City Temple, London.]

It has been said that in the beginning God created man in His own image, and man has ever since been returning the compliment by creating God in his. It is impossible that it should be otherwise, for our ideas about God are in direct proportion to our capacity for self-knowledge. It is surely a self-evident proposition that we know and can know nothing about God except as we read Him in the universe and in our own souls.

What do we mean by the word “God?” I admit that no definition can be completely satisfactory, for to define is to limit, and we are now discussing the illimitable; but it is most desirable to obtain a working definition of the terms we customarily employ in theology or in anything else. The word “God” has stood, and still stands, for many different and conflicting ideas, but to present day thought and experience it must at least stand for the uncaused Cause of all existence, the unitary principle in all multiplicity. . . . the fundamental unity of the things which do appear and of which we ourselves are a part. In other words, to believe in the universe is to believe in God. We cannot help it; it is impossible to disbelieve in God, for by the use of the word “God” we mean, at the

very least, that without which the universe would not be a universe at all. The most convinced atheist that ever lived must have affirmed God in the act of denying him, for to affirm or deny anything is to appeal to our experience of the universal order. It is just as impossible to disbelieve in God as it is to disbelieve in our own existence. If we believe in our own existence, *ipso facto*, we believe in God. This may not amount to very much, but it is the starting ground for all theology, philosophy, and science. We may not use the name, but the assumption is absolutely necessary. The word "God" means that which is implied in all being and order so far as we have experience of them. There is just one reality we never can get away from, the reality behind all phenomena, and which is finding expression in the universe. In this reality we live and move and have our being. In this position we have the bare bones, so to speak, of any satisfactory doctrine of God. . . .

The Old Theology was concerned mainly with man and his sin: the newer point of view, which is, after all, the older and truer, is mainly concerned with God and His purpose. . . . This older point of view took for granted that man was a loathsome creature, a mere worm, an undeserving rebel, and, even at the best, a monument of God's forbearance and grace. It insisted that man was deserving of utter reprobation, and would have received it but for the redeeming work of Christ. And yet this point of view was really a very conceited one. It made man so all-important in the universe that God could hardly think of anything else but the trouble he had caused. The radical defect of this older point of view was that it made theology homocentric. It corresponds to the Ptolemaic astronomy which regarded the universe as geocentric. That point of view has now got to give way to one more in harmony with our present-day knowledge of the vastness and complexity of this wonderful universe in

which our earth is but a speck in space. Instead of thinking so much about humanity, and its depravity, and the necessity for getting right with the Sovereign Judge, we have now to ask, and try as well as we can to discover, what God is doing by means of this great and mysterious universe.

Why, then, is there a universe at all? Why finite consciousness of existence? Why this age-long cosmic process? Why the struggle and pain, the supersession of lower by higher forms of being? Why are things so unideal, so far as our experience goes? Where does the responsibility rest, and what is the purpose behind it all? These are questions which the human mind has been asking since thought began, and although no complete reply has been furnished to them, our own experience of what is highest and best has not left us entirely in the dark concerning them. In the endeavor to find an answer to them I have found myself thrown back upon a philosophy which is older than Christianity itself, and which in one form or another, has found expression in different ages and climes, not only in men's thinking but in their devotional exercises. At least five thousand years ago the fundamental principle of this philosophy was enunciated as clearly as it can be stated today. It is that this finite universe—finite to our consciousness, finite to a finite mind—is one means to the self-expression and self-realization of God. To all eternity God is what he is, the unchanging reality which underlies all phenomena, but it will take him to all eternity to manifest what He is even to himself. This may sound like an abstract metaphysical speculation, but it is something much more than mere speculation; it is to my mind not only the most satisfactory hypothesis for an understanding of the cosmic process, but also supplies the only reasonable sanction for human morality. When I say that the universe as we know it is a means to

the self-realization of God, I know I am taking a point of view which is vastly different from that of the conventional theology of our time, but it is the point of view that will have to be taken if our theology is to be brought into harmony with the rest of our knowledge. You can illustrate what I mean from your own individual experience. You may know yourself to be brave and true; you may know it as really now as you will ever know it; but you will know it, or manifest it to yourself in a fuller way, if you are called upon to advance in front of a firing line or to encounter the hostile opinion of a whole community for standing by something which you believe to be the truth. Is this not what is happening all our life through? We are bringing into manifestation the latent possibilities of our own nature, and we are doing so by being subject to the pressure of limitation and compelled to effort and sacrifice. Without this experience the manifestation could not be made. Granting, then, that what we know of God is what we read in our own highest, does this principle throw no light upon the cosmic process? To be sure it does. The universe is God expressing his potentialities, which are infinite. God is uttering himself through the universe as a whole, and through you and me in particular. And it is not arrogant for us to say that, so far as our present experience goes, the highest reach of the self-manifestation of God on this plane of being has been in the self-sacrifice of his children at the call of the common good. To view the subject in this way exalts human nature, and renders it sacred by making it the vehicle of a divine purpose which reaches immeasurably beyond anything to which we have at present attained.

What is the relation of God to human personality and to the great and important subject of human emancipation from all that we at present feel to be a disability or hindrance to our upward progress—in a word, to redemption? I am always reluctant to use

words which may be understood in a different sense from that which I intend. There may be some such risk with this word "redemption," and I therefore pause to say that by redemption I mean the deliverance of mankind from everything that limits him and separates him from perfect union with the highest of all, whatever that may be.

So far, then, our position implies the belief that the ultimate Self of the universe is God. I cannot hope to carry you all with me in making that statement, but I see no escape from it. By the self of any man I should understand his total consciousness of being. If there be any other consciousness which knows more of the universe in relation to him than he does himself, that consciousness ought to be regarded as his own deeper self because it includes his self-consciousness. Now, there can be nothing in the universe outside of God. God is the all-inclusive consciousness, and, therefore, the Self beneath all selves. When people ask me whether I think God is personal, I can only answer that if God be not more than personal He is not God. His being must include all that we mean by human personality, and infinitely more.

Selections from Muriel Strode's "My Little Book of Prayer."

Not alone for that which is mine will I rejoice, but  
for that which has been withheld, which was coveted  
and longed for, but denied, for I am what I am for  
having had to rise superior to the need.

\* \* \*

Hope not to sing a more wondrous song when thou  
hast reached the summit. Here on these slopes it  
must be born whilst thou art toiling up the way.

\* \* \*

I prayed to be set free, and then I prayed that  
mine own hands should set me free, that gaining free-  
dom, I might not miss the overcomer's joy.



*(Text from the American revised version.)*

## Lesson 8. November 24.

WORLD'S TEMPERANCE SUNDAY—Romans 14:12-23.

12. So then each one of us shall give account of himself to God.

13. Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.

14. I know and am persuaded in the Lord Jesus, that there is nothing unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

15. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

16. Let not then your good be evil spoken of:

17. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18. For he that herein serveth Christ is well-pleasing to God, and approved of men.

19. So then let us follow after things which make for peace, and things wherewith we may edify one another.

20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

22. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

23. But he that doubteth is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

**GOLDEN TEXT**—*Judge ye this rather that no man put a stumblingblock in his brother's way, or an occasion of falling.*—Rom. 14:13.

Paul was a "pharisee of the pharisees," according to his own confession, nevertheless he was unusually tolerant and recognized the necessity of individual freedom. "Where Christ is there is liberty." We should beware how we let our zeal to help others interfere with their liberty of choice. We are account-

able to the Divine Law, and we should as helpers confine ourselves to teaching and demonstrating in our lives its principles. "So then each one of us shall give an account of himself to God."

Do not judge others, but strive to remove their limitations. The "stumblingblocks" at first sight seem to be in the environment, but a closer discernment reveals that they are primarily in the mind. Then we should not put additional weight into the already existing stumblingblocks by filling them with the "thought-stuff" of condemnation.

"To the pure all things are pure." "Nothing is unclean of itself." The essence of all things is Spirit. God is Spirit; therefore all things are God — Good. Does this mean that poison, whiskey, tobacco, and the many enemies to man's well-being are good? Whatever life and power these possess is of the One Mind and they must therefore have place in the Divine Economy. It is the *relation* of things that determines their good or evil in man's constitution. For instance, alcohol is an essential element in plant life. It is found in small quantities everywhere and seems to be the avenue through which the Great Universal Energy stimulates its forms. Man extracts and concentrates this good element and feeds it to his system artificially, and the result is the destruction of the form. The North American Indian swallowed rivers of alcohol in his beautiful yellow corn, and waxed strong, but when the white man made "corn whiskey" for him evil days came upon him.

So there is evidently a right place for everything in the universe, and "nothing is unclean of itself." It is the combinations of ignorance that make havoc. Beware the concoctions of the druggist — and the thrifty housewife. The proportions put into her products by Mother Nature are proper, and man will eventually discover that he cannot improve upon them — then cooking will cease.



“The kingdom of God is righteousness and peace and joy in the Holy Ghost. This is such a self-evident truth that it needs no comment. The question is, How shall we attain this Kingdom? Only by understanding the law and following it. The law of God in creating man cannot be changed, hence it must be found and obeyed. Jesus said that not one jot or tittle of the Law should pass away until all was fulfilled. He knew the Law, and he is a good guide, and we find that his methods prove that they are founded on a Principle. Hence, “he that serveth Christ in these things is acceptable to God, and approved of men.” Christ is the God-mind that Jesus proved existed at the center of man’s being.

“It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.” This is good plain scripture teaching in matters that many are asking about. Putting aside the question of how meat, whiskey and tobacco affect you, ask yourself how your demand for them is putting stumblingblocks in the way of others. The noxious tobacco sweat-shop, the reeking packing-house and the brewery vats are pouring forth their products because men demand them. If you are demanding any of these things you are helping to perpetuate them. True reform begins at home.

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## Lesson 9. December 1.

### THE DEATH OF SAMPSON — Judges 16:21-31.

21. And the Philistines laid hold on him, and put out his eyes, and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22. Howbeit the hair of his head began to grow again after he was shaven.

23. And the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, who hath slain many of us.

25. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made sport before them: and they set him between the pillars.

26. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them.

27. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28. And Samson called unto Jehovah, and said, O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29. And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left.

30. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead that he slew at his death were more than they that he slew in his life.

31. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

GOLDEN TEXT — *Be strong in the Lord and in the strength of his might.*— Eph. 6:10.

Samson means in Hebrew "Sun-hero" or "Sunny." He represents physical strength under spiritual discipline. Samson, like John the Baptist, was a Nazarite. He was consecrated to God before his birth as one who should "begin to save Israel out of the hand of the Philistines." (Judges 13.)

As a Nazarite Samson vowed total abstinence from wine and all intoxicating liquors; that the hair should go uncut; and that all contamination with dead bodies be avoided. It was usually a temporary vow, but Samson and John the Baptist were perpetual Nazarites. The meaning of the vow was "entire consecration to God."

In the regeneration the conscious mind is first set right then the body is put in Divine order. In the first steps the body is built up in a general way but no

permanent regenerative work is done until the Spirit enters the inner centers as a quickening fire. When Samson began his work the Israelites were under the dominion of the Philistines, vanquished and dispirited. The nation was in danger of extinction, and peace was purchased of the Philistines by deepest dishonor. (Philistine means "strangers," "emigrants," "foreigners.")

This all means, that the body was in the possession of forces foreign to the Spirit, and redemption was necessary. History says the Philistines held five great cities which were ruled by "lords." It is easy to discern here the meaning of the five senses under the dominion of thoughts foreign to Spirit. The Philistines were opposed to all true spiritual discipline — worshipped strange gods in the forms of animals, and resorted to all kinds of sorcery and soothsaying.

When the five-sense man gives himself up to fleshly desires and makes no attempt to live in spiritual consciousness, he is ruled by Philistine thoughts. This is a suppression of the real man and if continued the soul will be finally crowded out of its rightful domain, the land of Israel. It is of vital importance that the redemptive processes of the Spirit be inaugurated at this stage of man's development, and it is through Samson, the consciousness of Spiritual strength, that the work begins.

In his attempts to overcome the sense consciousness, and impart to it a higher principle, Samson is sometimes overcome, but he rises again and again and destroys his enemies. When we declare our strength to be spiritual and under the dominion of spiritual law a great increase of power is manifest in the back — the strength-center in the organism. But sensuality is active and the foolish Samson finds his strength gone after he has visited Delilah. Then he becomes an easy captive to the Philistines, who put

out his eyes (spiritual perception) and incarcerate him in prison walls.

But with returning consciousness of vital force, represented by the hair, strength comes again and a mighty effort is made to express it, regardless of consequences. This supreme expression tears down the walls of the temple and destroys both Samson and his enemies. This sometimes occurs where the strength thoughts are suddenly massed and poured upon the organism in volume stronger than it can bear. Had Samson always had good judgment with his great ideas of God's indwelling strength, he would have declared it in peace and harmony, and under that Divine Law he would have demonstrated perpetuity of the temple. "In patience possess ye your souls."

## Lesson 10. December 8.

### RUTH'S WISE CHOICE—Ruth 1:14-22.

14. And they lifted up their voice and wept again; and Orpah kissed her mother in law; but Ruth clave unto her.

15. And she said, Behold, thy sister in law is gone back unto her people and unto her god; return thou after thy sister in law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was steadfastly minded to go with her, she left speaking unto her.

19. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem that all the city was moved about them, and *the women* said, *Is this Naomi?*

20. And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21. I went out full, and Jehovah hath brought me home again empty: why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?

22. So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, who returned out of the country of Moab; and they came to Beth-lehem in the beginning of barley harvest.

GOLDEN TEXT—*Thy People shall be my people, and thy God my God.*—Ruth 1:16.

### This story reminds us of the Prodigal Son.

The scene presented lies in the fruitful fields of Bethlehem (House of Bread) six miles south of Jerusalem, famous in later years as the home of David and the birthplace of Jesus Christ. Here we see a family in moderate circumstances, living a simple life of piety and peace, serving God by their daily lives. Their very names show the religious character of the family. The husband was Elimelech, "My God is King;" his wife was Naomi "the Winsome;" the two young sons Mahlon, "the Sickly," and Chilion "the Pining One."

Upon this charming scene of "homely joys and destiny obscure" disaster came. They did not live "far from the madding crowd's ignoble strife," but were exposed to raids from the Philistines on the west, such as were known in Samson's days (Judg. 13:1), and the Edomite Bedouins from the south, who "ate up the land like grasshoppers," an "overwhelming scourge." In addition to these, but intensified by them, there arose one of the famines which occasionally afflicted Palestine, and continued for several years.

Under these circumstances the family found it hard work to make a living. Hence they determined to emigrate to some safer and more fruitful region, even though it would compel them to bring up their children amid heathen surroundings. They went across the Jordan, and settled among a strange people.

At length the famine was over. One of the periods of revival and prosperity was shedding its benediction over the land from which Naomi came, and she resolved to return. Poor, in distress, among strangers, she became homesick for her native land, her kindred, the people of God, and the religious aids and consolations of her youth. "As the heart panteth after the water brooks," so panteth her soul for the living God and her childhood's home. Everything here reminded her of her loss. "The measure of her misery was pressed down, shaken together, running over."

The two widowed daughters-in-law, Orpha, the "Fawn," and Ruth, the "Rose of Moab," went part of the way to see Naomi off, as friends and relatives were accustomed to do, and as is still the custom in the East. When the time came to part, when they had kissed each other and wept together, they both declared they would not return but would go with her to Israel.

Orpha decided to go back to her people, but Ruth clave to her mother-in-law, Naomi, and expressed her devotion with a burst of tenderest passion:

"Entreat me not to leave thee,  
And to return from following after thee;

For whither thou goest, I will go;  
 And where thou lodgest I will lodge;  
 Thy people shall be my people;  
 And thy God my God;  
 Where thou diest I will die,  
 And there will I be buried:  
 The Lord do so to me,  
 And more also,  
 If aught but death part thee and me."

Woman represents the love of the soul, and as a rule her life and experiences are not written about as those of the sterner sex. War, and the reigns of the various monarchs, make the bulk of history, hence it is refreshing to read of this simple pastoral life. Its tender pathos reveals a depth of spiritual sympathy and love not exceeded in any age.

Symbolically Naomi represents the outcome of the soul's experiences, when in its apparent lack, it turns to the resources of sense instead of to God. This is going into a foreign land when the apparent lack sets in at home. Prosperity may seem to rule for a season in the new surroundings, but it is a pagan thought that rules and it cannot be permanent. The love of the soul is for Spirit and the people or thoughts of the Spirit. When it is true to its highest it becomes a magnet to attract other souls of like character to the higher life.

Ruth's loyalty to God and the Spirit life was rewarded just as it always is. Boaz and Ruth were the ancestors of King David, and of David's greater son, Jesus the Christ. Here we have the progression of a thought from simple, loving obedience and devotion to a mighty ruler of worlds. Thus spiritual thought grows—very quiet and slow at first, but, gradually increassing, it finally carries all before it.

### Lesson 11. December 15.

THE BOY SAMUEL—I. Samuel 3:1-21.

1. And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; **there was no frequent vision.**

2. And it came to pass at that time, when Eli was laid down in his place, (now his eyes had begun to wax dim, that he could not see.)

3. And the lamp of God was not yet gone out, and Samuel was laid down *to sleep*, in the temple of Jehovah, where the ark of God was.

4. That Jehovah called Samuel: and he said, Here am I.

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not my son; lie down again.

7. Now Samuel did not yet know Jehovah, neither was the word of the Jehovah yet revealed unto him.

8. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10. And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak: for thy servant heareth.

11. And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end.

13. For I have told him that I will judge his house for ever for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not.

14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15. And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision.

16. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

17. And he said, What is the thing that *Jehovah* hath spoken unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.

18. And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah: let him do what seemeth him good.

19. And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground.

20. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of Jehovah.

21. And Jehovah appeared again in Shiloh: for Jehovah revealed himself to Samuel in Shiloh by the word of Jehovah.

GOLDEN TEXT — *Speak, Jehovah, for thy servant heareth.*—I Samuel 3:9.

There are many voices in consciousness. The organism itself is a living register of thoughts and words, not only from the individual, but also from his environment. The cylinder of the phonograph is an illustration of the manner in which the sensitive thought-stuff, in which we live and move and have our being, receives impressions.

The song we sang yesterday is registered, and through the power of memory we can recall it. A year hence it will be more difficult to recall, because many other songs have been registered right over the old song; but it is still there, and in the revolutions of thought that are constantly going on it may come to the surface at an unexpected time.

The endless flood of thoughts running through the mind is the whirling cylinder of soul-words in the phonograph of human consciousness. It is not strange, then, that we are often confused by the many voices we hear in the inner ear. It very frequently happens that this great realm of registered sounds is broken through by the outer ego and voices are heard at intervals, or constantly. This experience is quite common; nearly all people have had it. When it becomes chronic, and the voices come unbidden, the confusion disturbs the even flow of thought, and the individual is considered "queer," because he often seems in abstraction when addressed. When such an one complains about these voices within, he is told that it is all his "imagination."

"This is the conclusion of ignorance. A wise one would advise listening for the Supreme Voice, thus silencing the lesser ones. Thus Eli told the boy Samuel when he heard the Voice to say, "Speak, Lord; for thy servant heareth." Addressing the attention to the One Voice puts away the many, and brings order out of confusion.

Soul development often begins with this experience, and the doubts and fears of the untrained or childish



mind is an impediment to the Lord's work. When we *know* that there is One Supreme Mind always present, which may be called upon and consciously reached by the most humble man in the universe, we have the key to the kingdom of God within.

The obedience of the little child is a necessary factor in dealing with Spiritual things, because the mind must be open and receptive in order to see and hear the "still small voice" of the Spirit. Fearlessness and candor are also necessary. When we have a revelation we should not be afraid to speak it forth, although it rebukes the errors of respected institutions. Eli had grown lax in his office and had to be reached through the more alert mind of the youth Samuel.

Cultivate the thought of youthfulness — lay hold of the Absolute Perfection and the Lord God Almighty will speak to you in the Inner Life.

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### CHEERFULNESS

"Every day is a festival, and that which makes it more splendid is gladness. For as the world is a spacious and beautiful temple, so is life the most perfect institution that introduces us into it. And it is but just that it should be full of cheerfulness and tranquility." Our dispositions are the atmosphere we breathe, and we carry our climate and world in ourselves. Good humor, gay spirits, are the liberators, the sure cure for spleen and melancholy. Deeper than tears, these irradiate the tophets with their glad heavens. Go laugh, vent the pits, transmuting imps into angels by the alchemy of smiles. The satans flee at the sight of these redeemers. And he who smiles never is beyond redemption. Once clothed in a suit of light we may cast aside forever our sables. Our best economist of this flowing estate is good temper, without whose presidency life is a perplexity and disaster. Luck is bad luck, and ourselves a disappointment and vexation. Victims of our humors, we victimize everybody. How the swift repulsions play: our atoms are insular, insulating; demonized, demonizing, from heel to crown; at the mercy of a glance, a gesture, a word, and ourselves overthrown. Equanimity is the gem in Virtue's chaplet and St. Sweetness the loveliest in her calendar.—*A. B. Alcott.*

## KANSAS CITY MID-WEEK MEETING

October 16th, 1907

LED BY MRS. SARAH QUIGLEY

*Silent Thought*—We continually praise and bless Thee, Oh, Spirit of Plenty, and thy bounty is now poured out upon us.

While I have felt somewhat diffident about appearing on this platform, now that I am here, I feel taller and greater and better for being here.

You will remember that Mr. Weltmer recently told us how we each possessed that perfect faculty of memory. Mr. Fillmore, too, in his instructions says the faculty of memory is builded into our very constitution, and that if we will, with perfect faith, know this is true, we can, by practice, call forth remembrances of anything — even the knowledge of the ages. "All things are ours," and "ye know all things," says Paul.

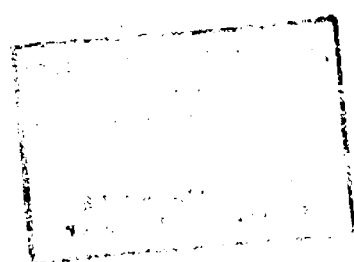
Exercising this power I can recall a poem my mother taught me when a little child. Here Mrs. Q. repeated a poem.

"I now praise and bless this Spirit of Plenty which has poured out upon me this abundance of knowledge that I may use it to His Glory."

Mrs. Fyke. Dear friends—I come here to Unity because I find harmonious people here—people whose minds are open and free, and who are earnestly seeking Truth for Truth's sake. When I began to get a glimmer of this wondrous Good, I immediately desired to help other people, but scarcely knew how to begin. I did not realize that to do so I must begin with myself and that cleansing my own consciousness the best way to help others. I had not yet become aware of the joyous truth that as I dropped off old, and took on the new thought, I sent out a vivifying, uplifting influence from myself to others, that they unconsciously absorbed the desire to k



millinemes  
to do thy will  
hath made me whole.



and live a higher, purer life. I now know that all this and far more is true, and I, too, praise the Spirit of Plenty that giveth all good to all men liberally.

There was a time when I was troubled on the subject of criticism. When meditating upon it, I resolved that I would turn from that thought, and would continually look for the good, the true and the beautiful in others, and in doing this, I have found more of these same qualities in myself. When I was a member of the church, I gave because I felt it my duty; now, I am so grateful for the great help I have received here at Unity in so many ways, that I love to give, and I find myself blest in the giving. I will say that if there are any strangers here, who would find peace, there is plenty of peace, and plenty of prosperity to be obtained by hearing and following these teachings.

Mrs. Heller. When I came to Unity I was darkened in mind, and nowhere could I see light. Now that I have learned of the truth of man's possibilities, I am happy and contented, and life seems bright and beautiful to me. I earnestly desire to express my gratitude to the people of Unity for the help and many benefits I have received.

Mrs. Dornsife. I have been in Kansas City three years, and I esteem it a great privilege to receive the teachings of Unity. I had great trouble with my hand, but that is a thing of the past, and I am free.

Mrs. Hazeltine. We are to praise and give thanks in everything. You will find your greatest clouds come from imagining some trouble will come to you. Praise and give thanks, for every experience is a blessing. This brings to my mind a minister who had several sons whose minds did not run in spiritual channels, as he desired. The father constantly repeated these words: "For everything we are about to receive, the Lord make us duly thankful." To

show how words bring fruitage:—One day a team driven by one of the boys, started to run across a field, dragging the boy along. The strenuous situation brought to his mind his father's prayer, and he tried to "bless and give thanks for what I am about to receive." The team went on and on until they came to a ravine and plunged in. After awhile the boy came to himself and looked around, and saw that the team was all right, and that nothing was broken. He broke forth and praised and gave thanks for what he had received, and thereafter his heart was turned toward God, and he is now in the world preaching that truth. (Praise the Lord with *capital letters*.) Say, I will do it! I will praise continually, for this is your protection and will *save your life in emergencies*.

Miss Gaylord. There are so many blessings in my life that I do not know where to begin to count them. Here we are taught to let in the blessed Sunshine of Truth, which dissipates all shadows. Like all things it grows, and becomes great illumination.

Mrs. LaCosse. I realize that the law of Truth has never been absent from me, for it is written in my inward heart. I have used this law, which is un-deviating in its nature, within the past week, for many practical things, and received a great reward.

Mrs. Croft. When I saw Mrs. Quigley, one year ago, and spoke of this Truth to her, she cried. Today, she does not look as if she ever cried. Doubtless she has forgotten how, as she is now, not a year older, but a year wiser. In the past I prayed to a God away off, outside of myself. My desire was to be led aright, but I had frequently to walk in darkness, or without conscious guidance. Singing the hymn—"Are your prayers unanswered by your Lord above," reminded me of that time. I have learned to pray to the God within, and now I continually *praise* this Spirit of Plenty, and abundance of all good is brought into my life thereby.

Mrs. Van Marter. We need to get out of the shade, and draw the sunshine into our souls. Open the blinds, and become illumined with the light of Eternal Truth. We are all growing younger, as we become conscious that in Truth there is no age. Mrs. Quigley's face shines with love and joy through living the beautiful life now opened up to her so gloriously. Since I only acknowledge to being sweet sixteen, I may tell you that there was a time when I was going to a doctor, and he said he never saw one so emaciated, but, as you can see, that day is past.

My soul reached out for something better, more satisfying. I saw a notice in a paper of someone who had been healed, and thought I might find something more satisfying there. I knew no one, but by searching I found Dr. Simpson's church in New York. There I was healed, but still wanted more. Then a leaflet on Christian Science fell into my hands and the orthodox healers thought I was going wrong. Finally, I saw in the hands of a lady, a copy of UNITY. I ask her to let me see it, and found it had come from Dr. John Dewey's office. I noted his number, and handed it back to her. I sought him out, and asked where I could get the magazine UNITY. I sent for it, and how eagerly I drank it in. I felt that I could never let it go. Then another copy came, and how glad I was to see it. One day a letter reached me from this center, and it came on a very dark day. It said, we are sending you a package of magazines — enclosed in which was an application for membership, which I signed and became a member of the Society of Silent Unity.

Mrs. Fillmore. We have learned to first bless ourselves, then to bless each other. We count our blessings over and over and so increase them. The more we praise the more we receive. One thing I would like to have you all remember — don't deal in names too much. Deal with Principle instead. Even

Jesus Christ's students began to praise him, and look upon him as the doer. When they went out two and two, they had great success, because they were compelled to trust the Spirit within them. But their confidence in the power within weakened when they came back to him, and they began to depend upon him and neglect their own God-given ability; so, though they confessed to him that they had "lacked nothing," when away they looked to him as the power instead of the *user* of the One Great Power. Then he told them it was expedient that he should go away until they had learned their lesson in full. We must declare Principle, Eternal Truth ever and always. Do not glorify Mr. Fillmore, nor Unity, nor any personality. The basic principle is unchangeable, and when our attention and faith are turned within, we bring out the Highest. This is individual work. Be glad of the guide posts, but if we sit down and praise them, we will never arrive at our goal. Do not praise personality.

We have lost all selfish desire for the glorification of names. There is but One Name, and that is God manifested in Love. This wonderful truth, that we are the visible side of God, is so good to know. The Father cannot do without us, any more than we can without him, for it is his nature to manifest through us, and we rejoice to feel his perfection manifesting through us and about us. You cannot set your standard too high; and "we continually praise and bless Thee, oh, Spirit of Plenty, that thy bounty is now poured out upon us."

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#### THE LORD'S PRAYER

October 23, 1907

LED BY MRS. VAN MARTER

When Mrs. Fillmore asked me to lead this meeting, she also asked me what the subject would be. Immediately came the thought, "The Lord's



Prayer." It might seem that we had heard it rendered often enough, but each interpretation brings out some new points that are helpful. Half the good an audience gets from a speaker, is elicited by the mental attitude of that audience. It occurred to me that out of that inexhaustible fountain of Spirit, there is always something new that can be brought forth. Let us believe that the Spirit will inspire each of us to enlarge the boundaries of our tent (consciousness).

We find in looking up the Lord's Prayer, it is given in two of the Gospels. Matthew merely gave the prayer, but Luke evidently recorded the circumstances. He said Jesus was praying—just praying—notice this point closely. If he had need to pray, how much more do we need to pray without ceasing? He spent whole nights in prayer. Who of us has been so faithful? His greatest healing was done after long and continued prayer. One of the disciples said:

"Lord, teach us to pray," and he said unto them, When ye pray say, "Our Father which art in heaven," your Father, my Father, and we all his beloved children, the great Father principle, the indwelling life in each one of us. Heaven is not a place away off, but it's right within ourselves—a perfect state of harmony, the kingdom of God within us, and we must look within ourselves to find it. Thy kingdom is come. We must first set in order our own thoughts and thus we will become conscious of the King and the kingdom within. If like Father Lawrence we Practice the Presence of God, we shall come to realize he is *ever* present within us, and we will so desire to make all our thoughts that our souls and bodies shall be transformed. If we think the error thoughts we make images that will follow and haunt us. The most haunted castle in Great Britain, is where Lady Macbeth killed the king. We need to

watch and pray that we do not leave similar records of ourselves. One of the early Saints, of the days when only priests could read, wanted to study the Bible. He was given these words from the thirty-ninth Psalm: "I will take heed to my ways that I sin not with my tongue." He took it and went away, and was gone so long that they wondered greatly about him. A Bishop met him and said: "I thought you wanted to learn the Bible," he said: "Yes, I do, but I have not yet learned what was given me." You see, like us he found it difficult to "not sin with his tongue." In olden days the mystics gave one word or sentence to the neophyte, to hold for months—and even years, and great things grew therefrom. We are often inclined to scatter our thoughts and read too much. As children we have thought that to say, "Thy will" we must give up something, when it means but to become one with that will, and then all Good is ours.

"Thou givest us each day our daily bread." We now have all we need, if we know the law of multiplication through praise. If we take our two little fishes to the divine Spirit of abundance, we too shall gather up twelve baskets full. We must bless, and bless and give thanks for abundance. Bless your dollars, and clothes and make them grow and multiply. Love makes things grow.

Two scientists were talking about Jesus cursing the fig tree. One of them decided to make an experiment. He bought two plants and attended them himself. To one he gave praise and love and blessing, telling it how beautiful it was, and how rapidly it was growing. To the other he gave the same amount of water and air, but in *thought* he cursed and condemned it. The first one flourished, and the second one died. This is from a report of a Scientific Society, and was a scientific experiment. From it should be drawn the great lesson to bless ourselves

and all we have. Bless others, and turn mourning into joy.

“Thou forgivest our debts, as we forgive our debtors.” As we forgive, we shall surely be forgiven; so, if we hold one single thought of self-pity, one belief of having been injured, we are shutting the door to our own blessing, for with what measure ye mete, it shall be meted unto you again.

The Spirit of Justice returns to us whatever we send out. If we are sowing the thought that we are not receiving justice, if we think some lawyer has dealt unjustly by and deprived some poor widow of what is rightfully hers, we are sowing seed for the harvest. Who has not done these things? They will bring back injustice, of course, and we have helped the unjust. When we see one trying to deprive another, let us bless them, to help them to become just. Justice means much more than we have thought—anarchy will vanish when we eliminate from our consciousness the belief that those possessing millions are depriving others. There is but one mind and that is the Spirit of Justice, but to make it visible, man must recognize it. There is a family in England who have an only son whom they put into the army. He became very homesick, and applied to the colonel and obtained release. As far as was known the papers were all right, but when he arrived, the officials said, “You are a deserter.” He replied, “No, I have my papers.” This accusation for a peer’s son seemed awful. A relative of the family said, I have great influence, and can arrange it all right, but her efforts were of no avail. Then the friends went to the most prominent leaders in Christian Science, and they held that there is but One Mind, and that is Infinite Justice. It came about as a result that the brand was removed, and he got a position to go to the field again as a correspondent. A detachment of soldiers marched unwittingly into

the arms of a company of bandits. The surprise threw them off their balance, and they started to run, but the brave young correspondent pressed to the front and commanded the soldiers to halt, and he led them on to victory. Queen Victoria, upon hearing of his valor, made him a captain, and he was wildly praised for his brave conduct. All this came through Divine order, by holding for the supreme reign of Infinite Love and Justice.

If we will do this, we can obtain as great results. The Spirit of Love does not lead us into temptation. A chain is never stronger than its weakest link. Where we have a weak point the Spirit within works to change us. We test ourselves, if we did but realize it, to make plain to ourselves where we stand. If we say to that Spirit abiding within us, "Thine is the Kingdom, the power and the glory," nothing can stand against it, and nothing can touch. The Kingdom of Love invincible is ours, if we are steadfast and strong. Action is always easier than standing still. When we have declared a truth, let us stand by it until the Spirit has brought it to pass.

Lord of a thousands worlds am I, all Loving, all Powerful.

ANNA E. DENNING, *Secretary*.

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"Practical Christianity" is growing in popularity as a good name for those who are making practical application in all ways of the Christian religion. At present not over half a dozen societies in this country have adopted the name, but it will eventually cover the whole earth, because it is in Divine Order. These various societies are not branches of the original Unity Society of Practical Christianity, started in Kansas City nearly twenty years ago, but stand as independent organizations, bringing forth the fruits of the Christian religion under the guidance of the Spirit, and fulfilling the promise, "When the Spirit of Truth is come he will lead you into all Truth."

## ANSWERS TO QUESTIONS

JENNIE H. CROFT

269. If our thoughts make our life good or bad, how is it that Jesus was such a man of sorrows?—M. L. J.

It is true because it is the result of an unalterable law, that our lives are conditioned in accordance with the character of our thought. It was said of Jesus that he was a "man of sorrows and acquainted with grief," but, notice that this was said *of* him and not claimed by himself. His thoughts and words were of love and faith and trust, and his life was glorious in all that these forces bring to their possessor. Jesus knew that the love of the Father was his, and he exulted in this knowledge, saying to his disciples, "These things have I spoken unto you that *my joy* might remain in you and that your joy might be full." Does this indicate a sorrowful mind? It is recorded of Jesus that he wept before the tomb of Lazarus, but could those tears be of sorrow when he knew that Lazarus was not dead but would come forth at his bidding? He troubled himself, that is, he made the effort to arouse faith and belief in his word in the hearts of the sisters, but, being filled with the realization that "I knew that thou hearest me always," the tears could only be of joy and gladness. Jesus was despised, rejected and persecuted by one class of people, but others received him gladly, and his closest friends were of this same well-to-do family in Bethany—Mary, Martha and their brother Lazarus. He chose the death on the cross that he might fulfill his desire and, as Paul said, "Finish my course with joy." Let us no longer accept the tradition that Jesus was a man of sorrow, let us rather look upon him as one who realized his great privileges and glorified himself and the Father through them.

270. If one is suffering with a chronic disease (so-called), will it not take time to heal that one? Does not the Spirit work according to law? There could be no sudden transformation, could there? The old thought had made cells, the new thought must make cells after its kind; am I right? — M. L. H.

The Spirit works according to law, but whether the action is accelerated or retarded rests mainly upon the receptivity of the patient. It is true, thought creates brain cells after its kind which, in turn, form the cells of the body in accordance therewith, and this usually is a work of time. Instantaneous or miraculous healing may be accomplished under perfect conditions, and in precisely the same way in which Jesus performed his miracles (so-called), that is, the word may be spoken which, with the undaunted faith and trust back of it, may simply hasten the slower activity of the brain and at once replace the old cells with those of symmetry and beauty, health and vigor. It was this hastening of nature's laws which Jesus used when he turned water into wine, healed the blind man and the woman who touched the hem of his garment. Time will no longer limit us when we come into possession of our divine inheritance of wisdom and of faith which knows, for then we shall "Decree a thing and it shall be established unto thee." When we become receptive to the power of the Spirit *only*, when we have *unwavering* faith in this Power and realize that it can *at once* make us whole, then we may look for sudden transformation — instantaneous healing. There is no time in Spirit, and we may speak and decree into the universal substance with full expectation of its fulfillment right now, and it shall be.

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*He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.*

— Coleridge.

## SPIRIT'S REVELATION

NELLIE WHIPPLE FAWCETT

Interpretation of John's Gospel. Chapter 14: 1-14.

1. Ye believe in Spirit. Believe also in the manifestation of Spirit. Believe in Me. In the universe are many states of consciousness. I, Spirit manifesting in the flesh, will enter into a higher spiritual realm, to prepare a state of consciousness wherein you who believe in Spirit may dwell.

3. I, Spirit with you embodied as man, will again be revealed upon this earth plane to human consciousness, to receive all who believe in Spirit, into the same high spiritual realm where I abide. I abide in absolute Truth. In Reality. In God-Knowledge, where all power is centered and exercised.

4. Ye who believe in Spirit know the way to this realm of Christ-consciousness. (Eat the words and drink the example of Jesus the Christ. Absorb and assimilate his teachings and works.)

5. Intellectual reasoning knows nothing of a higher spiritual realm, nor how to enter into the Christ-consciousness of unity with Spirit.

6. But he who spake as human never before spake — from the standpoint of union with Spirit-Source—answered the doubt of human reason by declaring, I, indwelling Spirit of man, am the way leading him into God-consciousness. I, Spirit, am Truth. I am Life. No human being cometh unto its Source but through Me, indwelling Spirit.

7. If reason apprehended Spirit in man as divine Sonship, Savior, Redeemer, Immanuel it would also Spirit-Source, called "Father." Ye who believe in Spirit know your Parentage, that ye are the off-spring of Spirit, and ye have seen the manifestation of Spirit; the formulated "God with us;" the expression of Spirit's presence within the body.

8. Understanding says, Reveal to us our Source, our "Father," and we will be satisfied.

9. Spirit-consciousness replies, Have I, indwelling Spirit, been so long time with you, and yet hast thou, Understanding, not recognized thy divinity? To apprehend Me, the indwelling divine Presence, is to recognize thy Source; thy "Father."

10. Let Understanding Know that Spirit's individual ego is in Spirit, and Spirit in conscious ego. My words are not spoken from the limited, human, the mortal, finite standpoint, but from the standpoint of the Absolute Truth. Spirit acting through me, as Jesus, doeth the works of healing and controls nature's forces.

11. Believe I am in Spirit and Spirit in me, if not for the sake of my words, then believe it for the works.

12. Believe in the indwelling Spirit and It will act through thee and thou shalt do the works I, Jesus, do: and greater works shall ye do, because I go to Spirit's Centre or Throne of Power, from whence ye may draw on me for all things whatsoever ye desire.

13. Ask Spirit in the name of Jesus (Savior within), Christ (indwelling Son of God) and your request shall be glorified in individualized Spirit.

14. Ask of Spirit anything desired, in the name of indwelling Christ, I am, Son of God, and the desire will be fulfilled. Ask in faith, believing the silent or spoken prayer is being heard and will surely be answered by Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord."

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Just the thing! Why didn't you think of it before? WEE WISDOM would be a fine Christmas present for that boy or girl of yours. It would be like getting a Christmas present every month.





It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50c.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached night and day by letter telegraph or telephone. Give name of patient and trouble, in telegram, and write details later.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address,

SOCIETY OF SILENT UNITY,  
UNITY BUILDING, 913-915 TRACY AVENUE,  
KANSAS CITY, MISSOURI.

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## CLASS THOUGHT

[Held daily at 9 p. m.]

NOVEMBER 20TH TO DECEMBER 20TH

*My willingness to do thy will hath made me whole.*

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## PROSPERITY THOUGHT

[Held daily at 12 m.]

*I know that it is my Father's will that I have all sufficiency in all things.*

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## A BENEFICIAL TREATMENT

God created my body and pronounced it good. He inbreathed the breath of Divine Life making me one with the Infinite and giving me dominion over all. Being thus created in his likeness and image, I am perfect. As a perfect child of God I have power to shut out all unkind, selfish, impure, envious, jealous or fear thoughts from my consciousness. They are weakening and degrading and I'll not harbor them. Any vibrations from wrong thoughts or actions can have no effect upon me for I am surrounded by an aura that no inharmony can penetrate.

All inharmony, as sickness or inactivity that may have lodged in my body through ignorance, I have power to eliminate. Every atom of my body is permeated with the Divine Spirit, the soul within me, giving each organ life, health, strength and vitality. No disease can take them, for the power rests with me and I am strong, for God is my strength. My soul is the supreme ruler of my body. I ask and believe, recognize and realize the almighty power of the God above, the God around and the "I am" the God within me; therefore, I have health, strength, happiness and prosperity.

I give thanks for the health, strength, happiness and prosperity that is mine. I thank God for the unfoldment of my power that this day brings me and for my friends, both seen and unseen, that have aided me to my freedom. I praise God for the Truth and that I am used as an instrument to spread the Truth and uplift humanity. — ADA LOUISE BECKWITH.

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LONGING

Of all the myriad moods of mind  
That through the soul come thronging,  
Which one was e'er so dear, so kind,  
So beautiful, as Longing?

The things we long for, that we are  
For one transcendent moment.  
Before the Present poor and bare  
Can make its sneering comment.

Still, through our paltry stir and strife,  
Glow down the wished Ideal,  
And Longing moulds in clay what Life  
Carves in the marble Real;

To let the new life in, we know,  
Desire must ope the portal:—  
Perhaps the longing to be so  
Helps make the soul immortal.

Longing is God's fresh heavenward will  
With our poor earthward striving.  
We quench it that we may be still  
Content with merely living;

But, would we learn that heart's full scope  
Which we are hourly wronging,  
Our lives must climb from hope to hope  
And realize our longing.

Ah! let us hope that to our praise  
Good God not only reckons  
The moments when we tread his ways,  
But when the Spirit beckons,—

That some slight good is also wrought  
Beyond self-satisfaction,  
When we are simply good in thought,  
Howe'er we fail in action.

—Lowell.

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Does your child get WEE WISDOM? If not, give it to him or her for a Christmas present, and watch the improvement. Fifty cents a year.



## DID JESUS EAT FLESH ?

DOES THE EXAMPLE AND TEACHING OF JESUS SANCTION  
FLESH-EATING?

BY H. R. WAMSLEY

Suppose we were sitting as a judge or jury to hear the evidence and determine this point. First, we will take up the evidence of teachings upon this point. We find we have no evidence. Next, we will consider his example. The only evidence is by Luke who says (24:42-43), "And they gave him a piece of broiled fish and honeycomb. And He took and did eat before them." We find that this occurred after the crucifixion when the carnal body would make no demand for sustenance, hence, it was only a "show of eating." But let us examine into Luke's fitness as a witness. We find that he received his information by hearsay and recorded it half a century afterward. So at best Luke is a practically worthless witness in the eyes of the court. We find one witness who was present at this scene and we put him on the stand. He says his name is John. We find he was the favorite disciple of Jesus and he has a record for true testimony (21:24). We request he describe what took place at this scene, and he replies, "Jesus then cometh and taketh bread, and giveth them, and fish likewise" (21:13). The testimony of Luke is here completely refuted and must not be considered in forming our judgment. No other passage in any way indicates that Jesus ate flesh. So we have no example. We have here a complete case and the judgment must be that we have no teaching upon the subject and no example.

But let us consider, just to treat the subject fairly, as to his approval and tolerance of this vice. This leads us into a pure field of unending argument. That he tolerated it cannot be argued. But he also tolerated nearly all the crimes in the catalog. He did not condemn. He came not into the world to destroy, but to fulfill. Had he plainly preached against every shortcoming of

the people he probably would not have had a single hearer. He had a mission to perform and that mission was not to tell the people what not to do, but what to do. And he said, "All things whatsoever ye would that men should do to you, do ye even so to them." "Thou shalt not kill." "Preach the gospel unto *every creature*." One who truly preaches a doctrine of *love* could not indulge in a lust that imbrutes humanity and causes endless suffering and torture to the very creatures that Jesus made emblematic of his followers and of his love.

As to his approval we have several passages that might be so construed. The first was the feeding of the multitudes. Here we have a gathering of people who needed to be fed. He gave them the food they desired and which was at hand. But the original fish was not in the possession of Jesus or his companions (John 6:9). And the fact is that the fed fish were never alive but were produced by Jesus out of the Universal. The great draught of fish and the feeding of the disciples (John 21) is the only action of Jesus that makes him appear to approve the eating of fish. But in this instance he simply allowed his disciples to continue their earthly vocations and made them happy by prospering them. It must be very doubtful if Jesus could have approved of a single vocation in the Jewish nation, but if he had attempted to change every mode of life and line of thought his mission would have been fruitless; while now after many years his sown seed has increased until the light of kindness and pure living is filling the earth, and violence, bloodshed, and lustful indulgence of appetite is passing away and the people are coming into the kingdom of Christ as described by his prophet in Isaiah 11, when the cattle and sheep and wild animals will live in peace and plenty, and "they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

If we attempted to do as did Jesus on the material plane we would have to manufacture wine and give it freely to our friends until we are called "wine bibbers." Jesus tolerated and approved the drinking of intoxicating liquors far more than it can be said that he tolerated and approved of flesh-eating. "Be not among winebibbers: among riotous eaters of flesh" (Proverbs 23:20).

Jesus did not despise human habits, did not condemn them, did not hold himself apart from them.

The early church fathers and several of the apostles did not indulge in this error. This would tend to show that Jesus did not sanction it. That it must be classed as an error is evident, as flesh is not a true food, but a high stimulant and a weakened, filth-adulterated tissue-builder with a power production far less than that of alcohol.

If God planned this world, he did so under exact law, and his laws cannot change. God cannot err and he is not subject to change. Men forget that his mind has no turning and that he makes no mistakes; gives no laws to be repealed and no commands to be withdrawn. No mistakes could or have been made in the creation of this world. And the first chapter of Genesis plans an ideal creation; there we find a first and great command or law: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is a fruit of a tree yielding seed; TO YOU IT SHALL BE FOR MEAT."

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You will remember perhaps that I wrote you several times about ringing in the ears from which I have suffered probably more or less for the past two years. Well, the thought came to me that it was due to a condition of dryness in the blood, and to take olive oil. I did this for about a week every morning on an empty stomach, and suffered nothing from it since. It seemed as though some part of the brain could not get the nourishment it wanted, that is, more vitality was used from some given nerve than could be restored by the food I took, and the oil seems to be the remedy in my case. I thought I would mention this as it might be the means of helping others through you who had a similar trouble. Of course I continue to take the oil about three times a week.

I am sure I ought to express my gratitude for the healing you did for my eyes some thirteen months since. I have had little or no trouble since, also have no bother in my mind about the Stock Exchange matters which were evolving in me about the same time, I am sure you helped me there very much, so can testify to the permanent nature of the healing currents you sent forth.

G. A.

## VEGETARIAN RECEIPTS

*Kidney Bean Stew:* One can kidney beans, two cups cold water, one small onion, one cup tomatoes, one-half cup celery, cut in one-half inch pieces; one teaspoon salt; dash of pepper; two or three potatoes; parsley; one or two tablespoons of oil. Method: Add the cold water to the beans, then the sliced onion, tomatoes, celery, salt, pepper and parsley. Let simmer for two hours. One-half hour before serving, add the potatoes cut in one-half inch cubes. When the potatoes are tender add the oil and serve. It is not necessary to cook so long, but the flavors are better blended in doing so. This tastes just like a beef stew and makes a good substitute for a meat dish, especially to those in the New Thought who find it hard to give up meat-eating.

*Vegetarian Mince Meat:* Take one cup of cold water and put on fire with one cup of seeded raisins, and one-half cup of apples pared and cut in small pieces; boil for one minute. Take off the fire and add one-half cup of cider vinegar, one-half cup molasses, about one cup cracker crumbs, one teaspoon each of ground mace and cinnamon; one-half teaspoon each of ground cloves and allspice; one-half teaspoon of salt, and add one tablespoonful of oil. Put on fire again and add one well beaten egg, stirring until the mixture thickens. This makes one pint. It is easily made and comes so near in flavor to the regular mince meat as to satisfy even the palate of an epicure.

*Corn Chowder:* Pare and slice five or six medium sized potatoes, and boil with one onion sliced thin, in a little water till tender. Then add one pint of milk thickened with one-half cup of cracker crumbs rolled very fine. Let boil up once and add one can of corn, and let it almost boil again. Lastly put in salt and pepper to taste, and a good-sized piece of butter.

*Nut Loaf:* One cup bread and cracker crumbs; one cup milk; one cup chopped nuts; one egg; one teaspoonful of salt; one teaspoon of seasoning for dressing. Any kind of nuts may be used. English walnuts and peanuts mixed are good. Bake in a moderate oven half or three-fourths of an hour.

*Parsnip Stew:* Take three rather small parsnips and six rather small potatoes; pare and slice and boil together until tender. Then add one cup of milk thickened with flour; also add pepper and salt and a good-sized lump of butter and let all boil together for about three minutes.

*Bran Bread:* One pint of white bread flour; one quart of bran; one-half cup molasses; two teaspoonfuls soda; one teaspoonful salt; one pint sweet milk. Stir together and bake one hour in hot oven. Makes two loaves

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CHARLES FILLMORE, *Editor*.

LOWELL FILLMORE, *Business Mgr.*

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## RIGHTEOUSNESS

WILLIAM FARWELL

Jesus did not have in mind men who bring peace about in an external way, for a man can be an external peacemaker and not be called a son of God—he had in mind those who *do* the truth; those who take his words into their hearts to keep them; they become the sons of God manifestly. For one is a peacemaker who takes into his mind the teachings of Jesus and lives by them, then there is in his heart and soul a union of Good and truth and that one's life is changed, by degrees his nature is transformed and in the end he is manifestly a son of God. For, as the apostles tell us, Jesus was "the first-born of the dead," "the first-born of many brethren;" and "to as many as believe into him to them gave he the right to become sons of God, even to those who believe into his name." So a peacemaker is one who lives the truth that Jesus taught; he is a son of God. And this state is called blessed by the Lord because interiorly it is ever blessed.

The peace that he speaks of is interior peace, for he says, "In the world ye have tribulation." He was not talking about external peace. "Blessed are they that have been persecuted for righteousness sake for theirs is the Kingdom of Heaven." It is interior peace such as Christ had, who on the way to the cross

had peace to give: "My peace I give unto you." And this is the essential peace. When we have this peace in our hearts then we have the peace of God's Son, then we are the sons of God, and this is brought about by the doing of the Truth. As we do the truth, by the grace of God, we are changed—our heart is changed so that it is not the old heart that it was, full of fear, which means anything but peace, but full of love in which fear has no place, for "there is no fear in love, but perfect love casteth out fear," and when there is no fear in the heart then there is peace, and that is where we want our peace—not outside where it can be interrupted by anyone who comes along, and where circumstances may overthrow it or change it at any time because of the complexity of life—but within, where God guards it by his Holy Spirit.

Let us meditate upon these words of Jesus Christ, for they mean something. We do not get much by taking them just in the letter, "Blessed are the peacemakers: for they shall be called the sons of God." It is not given to everyone to be a peacemaker in an external sense—going around patching up quarrels—but it is given to everyone to be a son of God in very deed. "Keep my words and I will manifest myself unto you."

The subject this evening is *Righteousness*. "Except your righteousness exceeds the righteousness of the Scribes and Pharisees ye shall in no wise enter the Kingdom of God." What is this righteousness that exceeds the righteousness of the Scribes and Pharisees? This is of great interest to the disciple of Jesus Christ, for these words are spoken to his heart. The righteousness, of the Scribes and Pharisees is an external righteousness, it is natural goodness, it is the righteousness that is seen of men, but that righteousness which exceeds the righteousness of the Scribes and Pharisees is the righteousness which is seen of God. So it depends upon which

way we are looking. When we are looking toward men with an earthly ideal of righteousness and the effects of righteousness that we desire to impress upon the minds of men, we are seeking the righteousness of the Scribes and Pharisees: for "All their righteousness they do to be seen of men, but ye, when ye fast, be not as the hypocrites, for they darken their looks that they may appear to be fasting." These and other words of the Christ indicate that there is a service to God, a righteousness that is done in secret, that the world does not see. This is the righteousness that is altogether desirable in the mind of Christ, because when man does his righteousness to be seen of God, the matter remains with the Lord to justify whatsoever is done. "He will reward you manifestly," the Christ said. The righteousness that is done before men does not reach the highest and is righteousness inverted as it were, for the principle upon which we work in this light—in all the works of the spirit—is this, that goodness descends from the inmost of man's being and ultimates in the external. We do not begin with that which is external, but we begin with that which is interior, for that is first, for he is first-born of every creature—every human has within itself the image and likeness of God which was before the world was and which is the first-born of every creature. And this must be regarded, we must turn to that and begin with that and we will have it with us all the way through, but if we make the mistake of beginning from without and to lead our righteousness up instead of bringing righteousness down, we are inverting the order of the manifestation of righteousness, we are seeking righteousness in the wrong way. That is the way the world is seeking to do in all its reforms; it is seeking to bring righteousness up instead of to bring righteousness down; it is seeking righteousness in from without, instead of out from within, and that is why the world

is just about where it was, as far as the overcoming of evil is concerned, centuries ago.

Emerson observes that society gains on one side only to lose on the other. It is like a man trying to pull himself out of the mud by his boot-straps. It is seeking to work from effects, instead of from principles. The principles that the world works from are external, because they do not approach the Divine and do not invoke the Divine; they do not seek to serve the one that is in secret first. So there is always a gulf between the external righteousness of the world and the righteousness that is of God. The ideal that the world has of what is good, is natural goodness, and the righteousness that God has for his children in this world, is his own righteousness which one must needs have in order to be regenerate from first to last. For the external righteousness does not take into consideration the state of man's heart, so long as he conforms to the external ideas of righteousness. He refrains from stealing; he does not commit murder; he does not bear false witness; he does not commit adultery, he does not do many things that are wrong, and yet in his heart he is not regenerate. Why? Because he has a natural ideal before him and not a spiritual one. His righteousness is that which is satisfactory to the world and is done from that motive which characterized the Pharisees; but the righteousness that exceeds this is the righteousness which originates from within and flows forth to bless the whole man, so that he is righteous to the ultimate of his being. "No one is perfected by works of law," Paul says. It is by "the grace and truth that came through Jesus Christ" that man is reformed truly and enters into that righteousness of God which becomes his inheritance as God's child.

In the healing ministry we have a lesson which we have learned, I believe, and that is, that it is



better to work from within than to work from without; that the healing which comes from within is better than the healing which comes from without; that using remedies and such things to produce effects, is working from externals to create effects that are external, but that healing which is brought down from within, which comes from the image and likeness of God within the soul of man, is spiritual healing, is God-given, is healing that remains provided one continues to conform to the laws of the interior life.

Now this follows in all things regarding spiritual life. When the Spirit works out from within the man it heals him, heart, soul and body. When man resorts to something that is external, he has only a bodily effect at the best and the root of the evil is not removed and, as far as his heart is concerned, he is about where he was before. It is so with regard to healing any condition, or overcoming anything that is not right or true in a man's character or in his life: it is resorting to true principles that brings the right result in the end. It may take some time, but what of that as long as in the end God's righteousness is established in the man?

Those who seek this righteousness which is from God, which exceeds the righteousness of the Scribes and Pharisees, must be willing to sacrifice and give up holding to natural ideals, old ways of looking at things; they must be willing to become as little children and learn of God, and not have any "cut and dried" notions of what righteousness is, for while in the natural life it is given to man to hold certain ideals which are very certain to his mind, in the spiritual life we have to walk by faith, because that image and likeness of God is not revealed to us in its perfection, and that is our ideal. As we do not perceive it in its perfection, we must walk by faith and know that we are provided for in every state in which we are, and that the ideal will be re-

vealed to us when we have done walking by faith. This means daily living in Christ, fulfilling the law in the love of God in the hour of Divine accomplishment that is given to us. These are the things that make for the righteousness that exceeds the righteousness of the Scribes and Pharisees. So it is easy to understand why the world does not really improve from age to age; that is, in the matter of righteousness; men of the world seem to be just about as greedy as they were centuries ago; they love money just about the same; they love self in just about the same manner; they are seeking their own glory in about the same way—I am speaking of the unregenerate—they have different environments, and that is about all. There is a betterment in some ways, such as, that people are not hung for theft to-day, but they go on stealing just the same. There is not quite so much vengeance worked out in flesh and blood, but there is vengeance just the same. There is the stoning of men with the mental stones instead of the earthly stones and the unforgiveness is in the heart of man just the same. We do not find that reformation through laws that is going on from age to age is really effective.

The good that has come, has come from the lives of spiritual men and women and not through externals, and that is the way the world becomes somewhat better from age to age. The little good it receives is through a few souls that make the great sacrifice that is necessary—the death of self—and through whom the love of God works to supply the necessary good to humanity. So that the vital reforms are those that are worked in a man's own heart. If you desire to benefit the age in a great and grand way, begin with yourself; begin with that righteousness that you do to be seen of God, with that righteousness that remains forever.

No one lives to himself alone, and if it could be seen in a large way that goodness and the power to

overcome rests in the heart of the individual, then there would be dropping of external reforms and an entering into a dependence upon God wholly and alone, for God is the source of all that is good and and true, and without the Lord our works in the end amount to nothing. "Without me" says this image and likeness of God that is within man, "Without me ye can do nothing." But if men do not appeal to that law of righteousness within, but follow the world and take vengeance upon those who do not do what is right in their eyes, their lives do not fulfill the true ideal, there is suffering to no purpose; the suffering inflicted does not make the man really better. The judge that sits on the bench and condemns a criminal is not much better than the criminal, in the sight of God. This is a very strong statement to make, but neither one nor the other is regenerate, for a regenerate man will not sit in judgment on his neighbor. Jesus says "Condemn not," "Judge not," and the world is judging continually and condemnation is its last resort. Condemn and send to jail; condemn and hang; that is the way the world seeks to enforce righteousness. But the righteousness that leavens society, that helps the world, comes through the souls that are consecrated to the love of God; that is where all the goodness that has come to the world has worked since the world began—through those individual souls that are the salt of the earth in every age. For God is never without his witnesses in the world, and through these souls that he inhabits in his Holy Spirit he holds things centered; they are the backbone of life; they are the main-spring of action and as God thinks in them and loves through them the world is held from destruction. Not that these souls do anything in themselves, but God works in them, and so the good is perpetuated to the race and is held in the race lest the race go into darkness and destruction.

Now, if you desire to bless the world, if you desire that the truth may be known to the world, open your heart and let that Spirit work in you that was in Christ Jesus, and you will see that there is something which is radiating through you; which is blessing those around you and those who come in contact with you, and which is the leaven that leavens the whole lump of a man's life and makes him a light in this dark world. Not going about and receiving glory from men, but hidden away in the humble walks of life, as obscure persons, these are the men that God delights in, those that the world take no account of. These are the little ones in whom Christ Jesus delights, upon whom he bestows the love of the Father, filling them with the Holy Spirit and giving them what the world cannot give—peace, perfect peace. “Come unto me and I will give you rest, for I am meek and lowly in heart,” and he draws them around him in every age, drawing them out of the world to himself that he may delight himself in them; that they may delight themselves in that righteousness which is not of men but which is God's righteousness in them. This is the habitation of God—the souls of his regenerate ones; and that they shall be called the seven sons of God, the inheritance of all those who believe that Jesus Christ is come and that he dwells in human nature, that he is the light of life, that he is sent from the Father and is the manifestation of the Father, this is the inheritance which is received by those who become as little children and sit at the feet of Jesus to learn of him.

It is interesting to watch the current events in the world, but we get nothing that is vital there, and so we turn within and find in ourselves that which has made the world better since Christ came on earth: the goodness that never forsakes man but is always in him awaiting the hour when he shall turn to God and seek his face. So make for yourself a life of righte-

ousness every day that you live, that God may live in you and that his light may radiate through you as from a lamp. Stand in this light, for he always seeks just such souls, souls that the world takes no account of, hidden away in obscurity; and from these temples of his Holy Spirit he sends forth that which leavens the whole lump and holds things centered. As Jesus Christ spoke to the stormy waters and brought peace to the disciples, so the will of Divine love working in humble hearts has the same power to bring peace to the soul; to bring goodness to that which is in error; righteousness to that which is in sin; for he is the bread of life and we must all eat and drink of that bread in order to live, and because he lives in us we also live; we live by him. And as he fed the five thousand in the wilderness, so today he is feeding the thousands and tens of thousands in this world, keeping life in them that they may turn to him that they may repent; judging no man; condemning no man, (for he came not to judge the world,) but working in them that God's righteousness may be revealed; that they may be restored to the glory of God's sons and enter into life. That is our calling. We are not citizens of this world. We are not external reformers, regulating the law and order of the natural life, our citizenship is of heaven. We owe allegiance to Jesus Christ and we fulfill all law when we fulfill the Divine law, and the love which fulfills that law reaches and descends and enters into everything and brings righteousness into every action even in external life; so we must wait and be patient for that coming of the Son of God fully and completely into manifestation in us, and then there will be nothing more to desire. "In that day ye shall know that I am in my Father, and ye in me, and I in you."

---

If I have not given as freely as I have received, I am in debt.

## POINTS THAT IMPRESS ME

BEING NOTES MADE BY ANNA E. DENNING WHILE  
LISTENING TO VARIOUS SPEAKERS IN THE UNITY  
AUDITORIUM, KANSAS CITY

One Sunday morning Charles Fillmore said:

That thought force rules the world is not difficult to prove. A little attention will establish, by the logic of facts, that this statement is incontrovertible. However, it is not so important to prove this assertion true as it is to learn how to disentangle the individual from the meshes which he has woven and interwoven about himself through careless thinking. He may ask how may I take advantage of these invisible mental powers to lift myself out of present environment? Can it be done? It is easy, if we will give as much attention to right thought as we have to pursuit of the things of the visible. When we realize for certainty that there is a power within us which will extricate us from self-made entanglements, a new and wonderful hope is awakened, and hope leads to effort. Sincere effort will bring results that lead on to faith in greater things.

Thought-force generates in the mind like steam in a boiler. The best steam boilers have a battery of tubes permeating the interior and the mechanism of steam generation is quite complicated. So in the various plans of consciousness in man—thought-force is constantly doing its work in ways we know but little about. It has both visible and invisible centres of action in spirit, soul and body. Some people are moved almost wholly by sense or body thought, others by brain or intellectual thought, and others by emotional thought, with quite often an appendage of religious fanaticism.

This is particularly true in religious thought. When we look over the prophets that have arisen

from time to time we can see that their ruling thought was tinctured with self-limitations. They discovered that they could generate thought-force and they sent it forth colored by their own quality of mind. Sometimes it was destructive. In the times of the crusades one little weazened Italian Monk, who had spent his life in a monastery dwelling upon the thought of injustice, came forth to revolutionize the world and establish his own idea of justice. Peter the Hermit ran up and down Europe riding a mule, the while he preached and yelled, "God wills it! God wills it!" His zeal and fanaticism set on fire the slumbering thought in the minds of millions, and the result was a series of thought-waves that swept over the people and moved them army after army, even little children, overland to the Holy Land.

But a handful of these thousands reached the promised land, because they were moved by the thought-force of one man, and were carried along by that limited, finite idea of justice. Those who fight for justice will never know justice, for Infinite Justice cannot be realized by them. "If my servants were of this world they would fight," said Jesus. Man's idea of justice is something to be gotten by force. Infinite justice is attained through Divine Law, which is always harmonious. Religious zeal is sometimes a dangerous thing. "The zeal of thy house hath eaten me up." You can let your zeal eat up your God—your good in consciousness, if it is not governed by judgment and a higher preception than the fighter has.

You must get into right relation with the Infinite spiritual understanding, in order to receive your good, or justice. As a man thinketh within HIMSELF, so will be that thought-force which he sends out. Jesus said, "Heaven and earth shall pass away, but my *words* shall never pass away." This statement gives us the idea of permanence, the thought of endurance.

The same power that Jesus Christ manifested is ours to use. The value of everything is measured by its usefulness, and power is inert until set into operation by spiritualized man. In order to get the good we are longing for, we must *use* the power delegated to us. Then let us take hold of right thoughts, for thoughts rule the world—your world, my world, everybody's world, both within and without.

Every one can have joy—we make our own joy out of this thought-force. We can enter into the joy of our Lord at any time we choose to link ourselves to that joy by the joyful quality of thought. We can have anything we want at any time in the same way right here and now, for the One Substance is susceptible to scientific thinking. It is in this way that prayer is answered and there is no limit except that which we make. We have many examples to encourage us of those who have been thinking right thoughts, and receiving the fruits thereof in ways too numerous to describe. Nine-tenths of those in this audience have had direct evidence of the power of thought in healing bodily ills, if not otherwise.

Every thought that emanates from us will bring forth in accordance with the quality we put into it. It will partake of the nature of the plane from which it is sent out, and will fruit accordingly. It is written in the history of Socrates, that a student of his said to him; "When I am absent from you and think of you my mind grows clearer—when I come into your presence wisdom smiles upon me and when I touch you I seem to know all things." So with us—if we are spiritually illuminated, our light will flow into other minds. This is true of every one of us. There is a thought relation established in the Absolute when Spirit, mind and body become as one, and we may by right-thought adjust ourselves to the Infinite Harmony.

Thought-force rules the world; but there is but



one source of thought, and that is unto us as we shape it by the images we hold in mind. Then, "if there be any truth, any virtue, if there be anything lovely and of good report, let us think on *these* things." What a wonderful power Paul sent out into the world! What a thought-force of courage, fearlessness emanated from him! What a living demonstration of this thought-force he was, and millions have borne themselves courageously because of his example.

What kind of an example are you setting for humanity? You say the best you can under environment. If you are allowing environment to limit your thought-force, effect instead of cause rules in your world. Thought-forces move the world and environment is subject to you. "I am God, and there is none else; I am Creator, Cause of all things." When you get down into yourself, the Great Universal God is praising you for uniting with Him. Truth is that which is, ever was, and ever will be. Love, honesty and justice flowing out from you in thought-force will create justice and harmony in your environment and it will flow back to you, as you have sent it out.

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*Would you walk not in the shadow?*

*Set your face toward the light.*

*Do you want to keep from evil?*

*Be too busy doing right.*

*Does the whirlwind roar upon you?*

*Bend before it like the grass.*

*If you would not be insulted,*

*Don't, but smile and let it pass.*

—C. E. Chase.

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I have no consciousness of separation. We are all one; if we know the Oneness, space is a foolish invention, and one that cannot interfere with the real joys of living.—I. O. S.

## THE RIGHTEOUSNESS WHICH IS BY FAITH

EDNA L. CARTER

The doctrine of righteousness by faith is the foundation of all New Testament teaching. Many sermons have been preached about it, and it has been kept faithfully before the minds of the people in a way that, considering its many seeming inconsistencies, proves it to have the vital force of Truth in it.

In the new light which has dawned upon the world this old doctrine shines with new glory. Ever dear to the hearts of saints, it becomes still dearer as the light more clearly reveals in it the love of God. In the darkness of the past, the outlines and proportions of this great truth were but dimly seen; and, except to those whose spiritual discernment was somewhat quickened, the appearance was not pleasing. For this reason it has been rejected by the many.

Just how the doctrine of righteousness by faith is to be reconciled with the law of justice has been a mystery. When one realizes that healing, and spiritual blessings of every kind, depend upon faith-righteousness, he is impressed with the importance of solving the mystery.

“Whatsoever things were written aforetime were written for our learning.” That which has been written aforetime concerning righteousness by faith, centers about the names Christ, and Jesus Christ. Therefore, in our learning, it is well to know what these names mean, that faith may be rightly directed.

Christ, we understand, is God’s perfect idea of man; or God’s idea of perfect man. It is the real self of every man, the image and likeness of God. Jesus Christ is God’s idea of perfect man *demonstrated*; or God expressed in perfect man. Upon this foundation rests man’s hope of perfection. There is none other name given under heaven, amongst men,

whereby we must be saved, but the name of Jesus Christ. His name through faith in his name frees every man from sin and its results, and makes manifest in every one the righteousness of God.

Man does not like to be told that he is not righteous, and cannot be, but must have the righteousness of another before his works are acceptable to God. Yet this is, in a sense, true. The righteousness of the personal man is only relative, and it is badly mixed with selfishness. His standards of right and wrong are not founded upon the Absolute. They are, therefore, not acceptable to God; that is, they do not measure up to the Absolute Good. They must be done away with, denied.

But there is another side to the matter, and the other is the bright side. The personal man is not the real man; and when we come to inquire whose righteousness it is that is to be our salvation, we find that it is the righteousness of Christ, the Son of God, the Divine Self of every man. He is perfect even as the Father is perfect. Having faith in the Absolute perfection of this higher self, brings him into manifestation.

We get righteousness just as we get healing — by faith. As a rule, people understand the law of faith in healing, and are better able to apply it there than in the matter of attaining perfect righteousness through faith. But whether they are conscious of it or not, they do really take advantage of faith-righteousness when they get health; and before healing can be permanent, they must acknowledge their Absolute perfection in Christ—Christ within.

In some way, the burden of condemnation for sin must be removed from the world, because the weight of sin is condemnation. The Christ righteousness known by faith to be ours, accepted by faith, and by faith incorporated into our lives, this is the remedy for sin and condemnation.

Paul wrote much about having faith counted for righteousness, and very comforting it is to know that while we are coming into a realization of our perfection, there is something to make us entirely free from condemnation for all apparent shortcomings. To make it very practical, when there is a weight of condemnation pressing upon your soul, hindering the free and harmonious expression of the life in the body, speak words like these, and rejoice in their freeing power:

"I am the Son of God, and I am perfect even as my Father is perfect. The law of the Spirit of life in Christ Jesus makes me free from the law of sin and death. No seeming failure to measure up to perfection disturbs me, for my faith is counted unto me for righteousness while I am coming into the full realization of my perfect Christ-self. I do not take the testimony of appearance, nor of an accusing conscience; I take the testimony of Truth, and train my conscience according to it. By the Truth, I know that I am free."

When condemnation for sin is removed, the sin and its results will disappear. Often, men direct their attention toward removing effects instead of causes. Efforts to demonstrate health and plenty fail, unless they deal first with righteousness. All good must be claimed on the merit of the perfection of the Christ within. This is, in other words, the fulfillment of the command and the promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The more one understands of this true relation to Jesus Christ, the clearer he sees the need of confessing him. It isn't always easy to confess him as Lord of your life when appearances indicate that other rulers are exercising lordship; that is, that you are apparently dominated by selfish thoughts of various kinds. Yet it is just here that faith in him must be acknowledged, if we would manifest his righteous-

ness. We must not wait to confess him after we get out of contrary appearances, else we can never get out. We confess in the midst of the turmoil of adverse thoughts and their outward expression, and he stills the storm. Faith in him is first necessary; then faith is set to work by acknowledgment.

We are all the time either confessing or denying Him, and this it is that marks the degree of success or failure that attends us.

The thought of confession of Christ is not complete without a reminder that he should be confessed in every man. Never should we deny him in any one, for he dwells in every soul awaiting recognition, acknowledgment and expression.

I confess that Jesus Christ is in my flesh, and he is made unto me righteousness and redemption. Not to one alone is this blessing, and not to a few, but to all; for Christ is the light that lighteth every man that cometh into the world. Every knee shall bow, and every tongue confess that Jesus is Lord to the glory of God.

### OUR FATHER

*Thou art my all—  
From thee, alone,  
My life and light can come.  
Thou art my all,  
And thou alone,  
My Peace, my Rest, my Home.*

*Thou art my all—  
In thee alone  
I am, I live, and move.  
Thou art my all—  
Thy love alone  
Can teach me how to live.*

*Thou art our all—  
Thy Life alone  
From the tiniest drop of dew  
Lives through thy creatures,  
Every one,  
To heaven's expanse of blue.*

*Julia P. Hascall*

## CHRISTMAS

When the Christ-Consciousness is born in your soul you will know the meaning of the Christmas Festival.

This birth is not a matter of outward observation and you may not know just when it takes place in yourself. There was no room at the public inn for Mary, and her son was born in a cave-stable.

Mary is the soul that magnifies the Lord daily in the Temple, and through her devotions prepares herself for the higher Life.

The Higher Life is a higher state of mind. It exists as the soul of God and we know it when we realize I AM the Son of God.

You may have to "magnify the Lord" in your Temple a long time before the "Sun or Righteousness" bursts forth. This birth of God-Consciousness at the Soul-Center, the holy place within, is a very high attainment. Devotees of religious cults in all ages have willingly made every human sacrifice to reach it. The difference between the Son of Man and the Son of God is here defined. The Son of Man is the Mind of change, with its transitory temple. This Son goes to and fro in the Universe seeking the Heavenly Place, and finding it not. When this Son perceives the truth that Harmony is not a place but a condition of consciousness the Soul begins to purify itself.

Pray for the Perfect. Meditate upon the Pure. Affirm the Fearless, and Secretly dwell in the Place of the Most High. In Imagination *see* yourself that Prince of God. "With unveiled face, reflecting as a mirror the glory of the Lord, we are transformed into the same image from glory to glory."—C. F.

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Let no child weep over an empty stocking because you have failed in your duty.

## FAITH

E. D. HOWE

In religious matters, the great trouble with all of us is that we build our structure before firmly establishing our foundation. Consequently, after getting a glittering structure pointing proudly to heaven, we find it trembling and shaking with every wind that blows.

The essential foundation to any system of spiritual thought is *faith in God*. "Oh," you say "I believe in God." Yes, you say you do, and think you do, but how many really do believe in God, with all that is implied in such belief? We must not merely believe in God as an intellectual process, but must have a living, abiding faith in his reality, a faith which we not only believe, but feel every hour and minute of our lives. Let us consider some of the things that follow such faith.

*First*, God is all-powerful. Nothing is too great for him to accomplish, nothing too minute for him to observe. Let us never fear that any thing is getting away from God's care. Whatever happens is God's will, and must be accepted as such.

*Second*, God is *all-wise*. He never makes a mistake. He tries no experiments. He knows the end from the beginning.

Finally and chiefly, God is *Good*. He does not get angry, he is not revengeful, he does not do things to punish us, he does not arbitrarily choose one and reject another. He has not brought us into the world to mock us. Truly and literally, God is Love, and in all his dealings with us he is expressing love and nothing else.

These are some of the things we believe, if we believe in God at all, since we can not conceive of God at all without these attributes. We must cultivate

our faith in the reality and constant presence of this all-wise, all loving God, until we never, for a single moment, feel a thought that conflicts with that faith.

Let us enumerate some of the thoughts that are excluded by faith:

We can never fear anything whatever. God can not permit anything to happen to us that can possibly hurt us, but everything that comes to us comes because it is the thing that we need at that particular time. Of course in this discussion I am talking about our true, immortal spiritual selves.

We can never have any doubt, anxiety, or uncertainty as to the future. Every honest effort is rewarded as it deserves, we live from day to day literally fulfilling the injunction to take no thought, that is, be not anxious about the morrow. Freed, therefore, from all troubling thoughts, we go our ways with confidence, security, happiness, and life is filled with an inward joy that never fails. These are some of the things that follow from a perfect faith in God.

"I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his love and care."

It is better to live and be done with it, than to die daily in the sickroom. By all means begin your task; even if the doctor does not give you a year, even if the hesitates about a month, make one brave push and see what can be accomplished in a week. It is not only in finished undertakings that we ought to honor useful labor. A spirit goes out of the man who means execution, which outlives the most untimely ending. All who have meant good work with their whole hearts, have done good work, although they may die before they have the time to sign it. Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind.—*Robert Louis Stevenson.*



## KANSAS CITY MID-WEEK MEETING

October 30, 1907

“LET GO”

LED BY FAYETTE M. DRAKE

In my boyhood days there was a pump in the kitchen of my father's home used for drawing water from a cistern in the basement. One of the peculiarities of this pump was the necessity for putting water into it to get water from it. The memory of this old pump has always stood out clear and distinct among the recollections of my childhood; but the lesson which it contained has but recently dawned upon me. That lesson is this: If we would get good out of anything we must first put good into it, and that rule obtains in all the affairs of life.

If we would get good from the silence, we must put something into the words we take into the silence. Were we to place upon this table a phonograph, record upon its plates the most perfect words of truth the mind can conceive of, and let it run continually, we would realize from it, what? Nothing. Why? Simply because the words would be an empty sound, without Spirit; they would be a “sounding brass.”

“It is the Spirit that quickeneth.” Spirit is Love, Faith, Trust. If we put Spirit into our words, and are faithful in abiding in them, they will go forth in the strength and power of Spirit to accomplish that whereunto we send them.

I now ask that you go with me into the silence with these words, making them alive with the strength and power of Spirit:

“All things are now working together for my highest good, and my own comes to me through my willing obedience to the Divine Will.”

It has been said that to change one's mind is the

prerogative of woman. But as we do not believe in special privileges, I shall avail myself of that privilege today.

I had a subject chosen; but all through the day the words, "Let Go," have been in my mind, and I have decided to say a few words upon that subject. I desire, however, to preface my remarks with a bit of personal experience.

About three years ago I was in the service of a western railroad, holding a position of more or less responsibility. Things were moving comparatively smooth and harmonious with us, we were prosperous in a financial way, and our affairs were in what we would call, "Divine order." I conceived the idea that a change would be for our good, and commenced to reach out for a position that I had in view. Wishing to bring all the influence possible to bear upon it, I wrote to the Society of Silent Unity for treatment for prosperity, not however entering into detail as to what I had in view. I received a very nice letter from Brother Fillmore by return mail. And those treatments worked, but not in the way I had hoped or expected. It has been said that "Man proposes, but God disposes." That is just what happened to me. I had proposed, but God did the disposing, and did it in his own way. Matters in connection with my business commenced to become more unsatisfactory and inharmonious each day, and before a month had passed I felt that the best thing for me to do would be to give up my position, which I did.

The cause of this sudden change in affairs was something of a mystery to me. I had faith in the law of Good that I had invoked. I had faith in the Society of Silent Unity; but I did not understand the operation of that law.

We came to Kansas City and started in business. Each thing that we tried led us to one place, up against a solid wall of failure, not in a financial way

entirely, but a failure in bringing to us that satisfaction we desired.

About eighteen months ago, I dropped everything, and with nothing in view, said to Mrs. Drake, "I will now follow the leadings of Spirit — I will follow the line that offers the least resistance." From that time the way seemed to clear before me, things commenced to come our way, have been coming ever since, and we are truly thankful for the abundance of good that is ours.

The lesson I drew from this experience is this: When we invoke the aid of Spirit, we must be willing to let go and let Spirit lead; we must accept every experience that comes to us as the leading of Spirit; and instead of allowing the mortal mind to assume the role of judge and dictate as to what is good and what is not good, look upon everything that comes as being for our good; look for the lesson that it contains, and if we look in the Spirit of love and faith we will find it. Many of our opportunities come to us in the guise of severe experience, and through recognizing them as trials and burdens only, the opportunities pass us by.

Last Sunday evening Mr. Fillmore gave us a good lesson on the power of the imagination. He told us all about how the images of disease, inharmonny, poverty and want held before the creative faculty of mind would bring forth after their kind; and how images of wholeness, purity and perfection would create accordingly.

We all desire the perfect, but before we can realize it, we must let go of the imperfect; we must replace the image of the imperfect with the image and likeness of the perfect, and hold to it; we must put off the old to take on the new.

If any of you ladies desire to refurnish your home you do not bring in the new furniture, carpets, etc., and put them on the old, you first remove the old to

make room for the new; and that is just what we must do in this process of attainment. If we desire to free the body from diseased conditions, we must let go of the consciousness of those conditions, and lay hold of the consciousness of God as our life, our health and strength unfailing.

If you desire to be free from the burden that the consciousness of debt imposes, we must mentally free others from any thought of obligation to us, then let go of the consciousness of debt as a burden, and lay hold of the consciousness that in Spirit there is no obligation other than love, no debt other than gratitude; not that we should not render unto every man that which is his due, but we must be just to ourselves and not pay a debt twice, once with anguish of mind, and once with the recognized "coin of the realm."

Are we possessed by a desire for things not yet manifest as ours, and are we reaching out anxiously for these things which for the time seem to be just beyond the reach? Let go of that anxious desire, it only stands in the way of realization, for anxiety always repels good. It is the consciousness of what one has, not the mere fact of possession that satisfies desire. We are rich in the consciousness of the good we possess. We can increase the consciousness of good by magnifying the good through recognizing it, acknowledging it, thanking and praising God for it. "Count your blessings one by one," is a good maxim and a better practice. The more you count them the more they are established in consciousness, the richer you are in the consciousness of possession — the less you will feel the need of things not yet manifest.

Are you oppressed by the spirit of heaviness? Let go of it, and take on the garment of praise. But you must let go of the spirit of heaviness before you can don the garment of praise. He has given you

the oil of joy *for* mourning, the garment of praise *for* the spirit of heaviness, not *with* it.

We draw to ourselves of that which we hold in consciousness. That is in accord with the law of universal justice. If we weep, we draw to ourselves sorrow and sadness; but if we rejoice and sing songs of thanksgiving and praise we attract to ourselves joy and gladness.

If we mourn when a loved one passes into that condition called death, we acknowledge and receive its sting; but if we recognize the truth that so-called death is but an incident in life, and rejoice in the consciousness of eternal, unchanging life, we rob death of its sting, the grave of its victory.

Mrs. Drake: I love to talk more than I love to eat. Mr. Drake had rather think than talk, but I am glad that his tongue is loosened, and I know that the time will come when he will have that perfect freedom and will be as free to speak as I am. We must be free from fear, we must loose ourselves and let go of all fear, for it is destructive. Abide in love and love will free you, "perfect love casteth out fear." In God we safely dwell and we may sing and rejoice in our freedom. If we have had thoughts of hate, malice, or other inharmonious mental conditions, love will free us, and we must think love, love, love. Child of love, nothing but love will satisfy and make you free. I had a letter from a woman who asked, "What shall I do to overcome the influence of a sister who sees evil in everything?" If she could realize that love casteth out fear, she would have nothing to fear, and so I told her that she was a child of God and had nothing to fear from any influence, and that she should hold this sister in the thought of love until she, too, had forgotten her fears. Let go of fear, abide in love. Let us know that truth that makes us free, let our aspirations be for the good and the true, and as we aspire the good will

flow in and dwell with us, and we will find that we have let go of all fear.

Judge Benson: Coming late I did not hear all of what Mr. Drake said, but judging from Mrs. Drake's remarks I believe that the subject is about freedom. Jesus said, "Abide in my words, my words are spirit and they are life." If you abide in these words which are spirit and life, you shall be free from all bondage. Going up the street the other day I met two ladies who were shrouded in the deepest mourning, and I thought to myself, what a heritage of woe, what a bondage. I sent the word to them, "you are free, you will not do injury to yourselves and others by this bondage, there is no place in your minds for this darkness of mourning." Among the early Christians it was the custom to place over the tomb of their dead the inscription, "Born such a day," knowing that they had entered into new life. They had broken the bonds of the flesh and had been born into new life. We must conform to a certain extent to the customs around us, for we do not want to call attention to ourselves as oddities, but we will free ourselves as far as we can from all bondage of race thought, and all else. Be free from regret. I have to unlearn much that I once learned and free myself from many old ideas, but I do not live in the past with regret that I did not know all then that I know now, I abide *now* in the consciousness of my freedom through understanding Truth.

Mrs. Heller: In *Eternal Progress* there is an article in reference to wearing black which has another side to it. It cannot hurt us or affect us when others wear mourning unless we let it, but our finding fault with them does them no good and hurts us. I believe that Infinite Wisdom will lead everyone to look at this question from the right standpoint.

Mrs. Croft: In the thought for the silence which

our leader gave us were two words which were significant with meaning to me. "My own comes to me through willing obedience to Divine will." *Willing obedience!* I never did like that word "obey." To me it always conveyed an idea of compulsion, and I did not want to be compelled to obey, or to love, or do anything. But the thought which I caught when Mr. Drake uttered these words, and which thrilled me with a wonderful realization of peace, was the idea held in the word "willing." Willing obedience then meant loving service. No longer a compelling, but a longing to be what I should be, to do what I should do, all in accordance with my love for the GOOD. Loving service will cause us to let go of error through desire to show forth our love of right and through right doing. Willing to follow in the steps of our Elder Brother; willing to crucify self (human self) that Christ (real self) may be manifest. If no other word had been spoken by our leader, I would have had enough to give me food for a lifetime. What a privilege is ours to speak the word which makes another let go of ideas which had held him in bondage, and lead him into the freedom of new light and peace.

Mrs. Van Marter: The same thought came to me as it did to Mrs. Croft. *Willing obedience!* Our own shall come to us through willing obedience. This alone is uplifting and helpful. When our leader spoke of giving "beauty for ashes and the oil of joy for the garment of heaviness," I saw that before joy could come to us we must let go of sorrow. We want joy, but we cling to mourning and joy cannot come in. When we have soiled a white dress through some work we were doing, we do not put the clean dress on over the soiled one, but we remove that and all that pertains to the soiled condition, and then put on the pretty, clean white dress and it is a joy to all. We must let go of the inharmonious and imper-

fect, let go of all the old and put on the new, put on the garment of praise for the spirit of heaviness, for we have so much of all that is good.

Mrs. Fillmore: This lesson is an inspiration. If you want to be rid of anything you do not want, just let go. Anything that is obnoxious, and notions that are unpleasant or cause unhappiness, let them all go. Be wise, for we cannot take hold of this shining substance until we let go of all that we before held to. What have you that you do not want? Lots of things. Then let them go. Let us think of ourselves as spirit. Compare spirit with the air. Nothing stays up in the air which we throw up, it falls to the ground again. So, in Spirit nothing foreign to its substance stays with it, it comes down again. If we throw into spirit the thought of weariness, it cannot stay. Nothing that does not belong to it can stay with Spirit. When we are walking and seem to be tired, say, "I am Spirit, and Spirit cannot be tired." You will be surprised to find out the power of this right way of looking upon yourself. You will seem to be walking on air, and you will verily fly up stairs instead of walking in an ordinary way. I have tried this and I am flying ever since. We are what we think we are, and if I am Spirit all the functions of my body, all of the organs, all of the muscles are doing as Spirit would do. Spirit is ready to serve us when we acknowledge its presence with us and in us, when we let go the limitation of all the old bondage and become the "new man in Christ Jesus." It is said that the remedy for the drink habit is when a man has the glass to his lips to "let go." To let go is not enough, we must take hold. We must take hold of the right way of thinking and doing. We must be ready to let go of old ideas that we may take hold of the more advanced and wiser ways. In the athletic practice the trapeze performer lets go of the trapeze on one side of the room to take hold of the



other one as he swings toward it. So we swing higher and higher as we let go of one divine idea to take hold of another.

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November 20th, 1607.

LED BY MRS. FILLMORE

Mrs. Fillmore: The hymn we have just sung has furnished the key-note for our meeting, for if

“There is sunshine in your heart,  
You can send a shining ray —  
You can turn the night to day.”

How true, and how practical this is. It does not matter how long the darkness has existed, when the light is turned on it vanishes instantly — showing that darkness is negation, and the light is the active principle of life. “I am the light of the world.” “Ye are the light of the world,” said Jesus. When this is shed abroad in our lives, no matter how hard the conditions, nor how dark the night, this light will penetrate into the innermost recesses of our hearts, and our environment, and clear away the shadows, and displace the obstacles that have seemed to hedge us about so closely. Then we come to realize their nothingness and unreality. Thus it is with so-called good and evil — the one is the positive, the other the negative.

When we let go, in mind, of evil conditions and praise the good, evil will vanish, and the truth will be made manifest. It is of little use to think a thought mechanically with the outward mind, and at the same time be holding to the reality of the undesirable with the inner consciousness. We must make every effort to unloose that old tenacious grip the mind has upon the reality of the things we do not want.

Mrs. Pearson: The word FAITHFULNESS seems to me to mean a steady adherence to principle. If we start out and want to do a thing, or go on a journey, we are

not going to stop because we meet with obstacles. We brush them aside, and press on with our eyes fixed upon the desired end, regarding not the obstacles. To keep the mind fixed upon the idea in mind, or the thing you want to accomplish, is being faithful. Faithfulness over a few things — over the things we find in our daily life, will bring satisfaction, and give us a better environment to rule over. In looking over the past year, I can see wherein I have overcome much, and it has been done through being faithful — or full of faith in myself to overcome. If I stay away from one meeting, I feel it. If I stay away from two meetings, my husband notices it. If I stay away from a third my family and business all feel the lack of harmony. It helps me to keep balanced and harmonious to come here and fill my mind with a new stimulation of spirit. I feel that I lose so much by staying away. I feel a wonderful light breaking over many dark places, and many *shadows* of the past being displaced thereby.

Mrs. Hazeltine: There is only one Presence and one Power in the universe and that is All-Good. There is no separation in Spirit. There is only omnipotent wisdom given to us to use. Use makes increase. If we do not use what we already have, we will not be given more. To increase our talents we must use all and bury none. It is the same with love. If we use the love we have—if we praise it, and glorify it, it will increase and go forth, and return to us multiplied an hundred fold.

The same is true of Life. We must live up to our highest ideal of life and its possibilities. Everything is potential in life, and if we put the best of ourselves into everything that comes to us to do, we shall throw open the avenues for greater life and greater opportunities. We shall enlarge our boundaries, and increase that wisdom which life gives to us, as a reward for faithful use of it.

Mrs. Gleason: I may not be able to say anything that will interest others, but I am glad I came here today, for I have received a renewal of thought to use the coming week.

Mrs. Davis: I have much to say, but scarcely know how to say it, but I can say how very thankful I am that I have arrived at a point in growth where I am willing to be led by the Spirit of Truth into all Truth.

Mrs. Moore: I have held constantly in my mind, the past week, "Thou Only," and it has helped me to overcome temper, and other inharmonies that arise in daily life. To realize "Thou only," makes what *appears* to be unreal.

Mrs. Denny: A little blind girl was asked the definition of forgiveness. Her reply was — "It is like the perfume flowers give forth when trampled upon." The perfume or the spirit of the flowers ascends to heights above the roughness and the pain, and knows they cannot in reality be harmed.

Mrs. Croft: We have all been out in the country in the fall of the year when the leaves were taking on the rich tints of autumn, and we have noticed how the sunshine shed a warm glow over the hillsides and valleys making the coloring more brilliant and beautiful. We have noticed, too, that when a cloud would cast its shadow over the landscape, the rays of the sun would chase the shadows away and seem to make the brightness brighter.

It is thus with ourselves. When the shadows come across our paths, let us make the sunshine of love to glow with greater brightness until our hearts are all aglow with joy and peace, and we radiate the happiness to other souls.

Then, with the sunshine of love lighting up all the corners of our minds and hearts, we see only the brightness and goodness in our external world, we see no evil in any one or anywhere, and we cause no shad-

ows to fall on other lives. We throw the mantle of love over all if this sunshine of love is continually in our hearts, and the world will be brighter and better because we recognize only the good and the true.

Mrs. Fillmore: We have been greatly blessed in this rainy-day session. We are sure of the earnestness of all present. The belief that rain has power to hinder from coming can only hinder those who are negative to it. We are finding out our dominion and refuse longer to be ruled by the negative thought. Thoughts are like rivulets that melt and mingle and make up the streams that feed the universal beliefs held in mind. Knowing this we must have a care to our thought tributaries. It is easy to follow in the channel of other's thought — it requires little exertion to float with the tide, but to make a channel of our own or row against the current of the world's thought, takes effort and courage.

It has been said, "Any fool can die, but it takes a brave soul to live."

"All that the Father hath is mine," claimed by our Elder Brother, and are we not of the same Almighty Parentage? And is it not given us to prove, even as he did, our dominion over all things?

Cultivate, by careful suggestion and encouragement, those traits of character in others which they should possess to make them efficient and agreeable. We sometimes try to do this by assuming an air of superiority, by criticism or by scolding. These will not do. They serve only to make the good we would commend more repellant and ugly, and confirm an obstinate opposition which should really have no foundation. Patience, persistence and appreciation form part of the atmosphere through which we radiate the spiritual sunshine in our efforts to do good to others, or to secure their co-operation in any work. When the right chord is touched, harmonious effort will follow, and fruitful results may be counted from every right undertaking.—E. S.

I am one  
with almightiness.  
My environment  
is God.

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(Text from the American revised version.)

## Lesson 12. December 22.

### A CHRISTMAS LESSON — Matthew 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born,

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the wise men, and learned of them carefully what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT — *For there is born to you this day in the city of David a Saviour, who is Christ the Lord.*—Luke 2:11.

The Bible tells of the creation of man. The first step in this creative process was the idealizing in the Mind of God of an *imaginary* man. Genesis 1:26.

“And God said, Let us make man in our image.” The second step was the *forming* of this image of man. After God had finished his work and “rested on the seventh day,” the second chapter says, “No plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the Lord God had not caused it to rain upon the earth, and *there was not a man to till the ground.*” “Man was first an image in Divine Mind, an *idea* of a man, which *idea* becomes a *living soul* through the *inbreathing* of the Divine Life.

Thus we see that the creative process is under law — a mental law, and that God does his creating in a large way, just as man does in a small way. Man first imagines in mind that which he afterwards builds in form; following in every act of his life the law that is creating him, and his creation is constantly going forward.

Man, as we find him today, is at best but a partial product of the perfect image in which Divine Mind holds him. He has not fulfilled the orderly steps involved in the bringing forth of the Image, but has fallen away of his own free will from some of its requirements. But the creative process is going steadily forward and the man that God conceived is being brought forth, through a perpetual inbreathing in soul and forming in body of the Spiritual Image.

The birth of Jesus is a description in symbolical terms of a step in this creative process of generic man. The Holy Ghost, or Holy Breath, overshadowed Mary (the soul) and she “magnified the Lord.” Here is revealed the co-operative part that man takes in his own creation. What we magnify in the mind manifests in the body. The exalted ideas of Mary as to the character of her expected son formed in her mind a man of that type and he “was born in Bethlehem of Judæa.”

This higher type of man must have a finer organism than the body of the flesh. This new body is



formed within the old, and the place where it first makes itself manifest is at the pit of the stomach — (Bethlehem, “place of food.”) This is the great emotional center of man’s consciousness and through this subjective brain the soul finds its natural expression. But the outer mentality (Herod) is ignorant of the character of what is taking place within, and when the new life first makes itself manifest, tries to kill it out. There is also a great commotion in Jerusalem — the fixed ideas of the mind in religious matters.

The new birth changes the whole character of the organism, and unless one is clearly led by the Spirit, it may be taken for disease. Deep in the soul are the “Wise men from the East.” These are the thoughts of wisdom sent forth by the Spirit, and they bring “gifts, gold and frankincense and myrrh.” These are the inward assurances that all is well.

What may be the experience of each individual in bringing forth the new body in Christ cannot be described. The “wise men” did not inform Herod, the external mentality, but “departed into their own country another way.” If you feel the moving in your soul and body of this High Self, rejoice and be glad, for it is the most wonderful, marvelous, tremendous revelation that can come to you. It is the entering of your soul into the Eternal Heavens prepared by the Lord for his saints.

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### Lesson 13. December 29.

#### REVIEW.

A brief review of Joshua 1 to I Samuel 8.

GOLDEN TEXT — *Thou crownest the year with thy goodness.* — Psalm 65:11.

Every mental attitude should be weighed in the balances of Profit and Loss. Have certain lines of thought been profitable? Or have we gained in character and force by the study of this or that? One

should count his mental "review" the most important of all his contemplations. Is there any profit whatever in looking back? Not if it brings regrets, fears or sorrows. The only benefit of retrospection is that we may not repeat the errors.

The more fully we "cut loose" from the thoughts that bind us to the past the greater our realization of the Absolute Now. When they tried to bind Jesus to human ancestry he said, "Before Abraham was I AM." We can be freed from the law of inheritance when we consciously rise up in our spiritual might and declare it null and void, and affirm our absoluteness in the I AM.

The fact is that the past is a classification of a part of the present. Time is the measure of events. If we were removed from material surroundings, upon which we mark the ages, there would be no separation of the events of yesterday and today. The actors in a play whose events require ages to carry out cover them in the quick succession of a few hours; but neither they nor the onlookers count the time as really consumed because the standards upon which they base their time measurements are not present. We do not grow old in contemplating these mimic years because we do not enter into them as reality.

So to one in the realization of the Great Absolute, the passing show of life is made up of incidents in a circling procession of events, which he views from a mental center termed I AM. "I AM the Alpha and Omega, the beginning and the end." To such an one the review of the past in any of its aspects should be the choosing of those thoughts that have brought good, and the denial of those that have fallen short. This is the King saying to the righteous thoughts, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

One should never look back and live over again any experience, even though it brought happiness at

the time. To enter into the Absolute we must detach our I AM from all thoughts—we must *command* thoughts. Those thoughts that have ministered unto us through the silent, unobtrusive workings of the Law, and brought inward increase, are worthy of retention. But every thought that has not been profitable should be cast out. This is the way the mind is purified and strength made perfect. Make *your* mind as perfect as the Mind of your Father in the realms of the Absolute Harmony.

### Lesson 1. January 5.

#### THE WORD MADE FLESH—John 1:1-18.

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made through him; and without him was not anything made that hath been made.
4. In him was life; and the life was the light of men.
5. And the light shineth in the darkness; and the darkness apprehended it not.
6. There came a man, sent from God, whose name was John.
7. The same came for witness, that he might bear witness of the light, that all might believe through him.
8. He was not the light, but *came* that he might bear witness of the light.
9. There was the true light, *even the light* which lighteth every man, coming into the world.
10. He was in the world, and the world was made through him, and the world knew him not.
11. He came unto his own, and they that were his own received him not.
12. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:
13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.
15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.
16. For of his fulness we all received, and grace for grace.
17. For the law was given through Moses: grace and truth came through Jesus Christ.
18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

GOLDEN TEXT—*The Word became flesh, and dwelt among us.*—John 1:14.

Language does not reveal Truth—it simply expresses the thought of the writer about Truth. If we take an obscure passage of scripture and write it out in words familiar to us it often becomes lucid. This does not change the original meaning but brings it to light, just as polishing a spot on the rough diamond brings out the flashing brilliancy within.

If in this lesson we substitute for God the words Spirit-Mind, and for "Word," Spirit-Thought, a better understanding of the whole text will follow. To one who has made a study of mind, or even observed his own thought processes, the great creative law is plain as day.

Spirit-Mind forms within itself the Idea or Thought that shall express itself in Creation. This is the "Word," that was and *is* with God, and which is sent or expressed in his most perfect Thought-manifestation, Christ Jesus. "The image of the invisible God, the first-born of every creature." "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him."—Col. 1:15-16.

This Spirit-Thought is the omnipresent Force and Intelligence within all that exists, and it can by Spirit-Mind be concentrated in a single individual. When this concentration takes the form of man and enters into the thoughts of the race, it becomes a thought standard. It is the very life and light of men and without it they are in darkness.

Jesus laid special stress upon the power delegated to him to give *life*. "For as the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom he will."—John 5:21-26. In scripture all are counted dead who have separated themselves from

this Spirit-Thought. This is *Sin*, and this sin causes men to fall into mental obscurity, which Jesus called "sleep" or death. "Dead in tresspasses and sins." The death of the body, the "second death," is but another step in this sleepy state. The "resurrection from the dead" thought, demonstrated by Jesus, does not imply robbing grave yards, but awakening the minds and bodies of those walking about in the mesmerism of sense consciousness. Christ Jesus has come to awaken us out of death into the light and life of the One Eternal Omnipresent Mind.

In this awakening of man from the sleep of death a mental process is involved. Before the inner life is quickened by the Spirit-Thought there is a mental illumination, which cleanses and guides the outer life into righteous ways of thinking and acting. This is John, who bears witness of the light, *but is not that Light*. A great many people in this age are assuming that the John dispensation is the *whole*, when it is only *part*. These claim that it is only necessary to get into *understanding*, that the body should be ignored; and when the baptism of the Holy Spirit comes upon them, and the quickening life thrills the organism, they call it mortal thought or mesmerism. This is the light shining in the darkness and the darkness apprehending it not. He comes to his own and his own receives him not. "But as many as received him, to them gave he the right to become the Sons of God."

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## Lesson 2. January 12.

JESUS AND JOHN THE BAPTIST. — John 1:19-34.

19. And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, who art thou?

20. And he confessed and denied not; and he confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No.

22. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

24. And they had been sent from the Pharisees.

25. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?

26. John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not,

27. *Even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose.

28. These things were done in Bethany beyond Jordan, where John was baptizing.

29. On the morrow he seeth Jesus coming unto him, and saith, Behold the Lamb of God, that taketh away the sin of the world!

30. This is he of whom I said, After me cometh a man who is become before me: for he was before me.

31. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water.

32. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33. And I knew him not; but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.

34. And I have seen, and have borne witness that this is the Son of God.

GOLDEN TEXT—*Behold the lamb of God, that taketh away the sin of the world!*—John 1:29.

In the regeneration two states of mind are constantly at work. First, the cleansing or denial state, in which all the error thoughts are eliminated. This includes forgiveness for sins committed and a general clearing up of the whole consciousness. The idea is to get back into the pure, natural consciousness of the Spirit. This state of mind is typified by John the Baptist, who came out of the wilderness, a child of nature—whose mission was to make straight the way for one who was to follow.

This putting away sin from the consciousness, or baptism through denial, and forgiveness, is very closely allied to the deeper work which is to follow; so much so that to the observer it seems the same. Hence the followers of John, when they saw the works

he did, asked if he was the Messiah. His answer was that the one who followed him was to baptize with Holy Spirit.

From this we discern that mental cleansing, and the reforms that put the conscious mind in order, are preparing the way for that larger and more permanent consciousness that is to follow. This is the denial of "self," or personality. Jesus said, "Deny thyself and follow me." Self is the consciousness that brings about the crucifixion. We are all guilty in a way of personal aims, which are always narrow and selfish. So long as these exist and take the place of the rightful One there is no room for the Higher Self, the Christ of God.

When the conscious mind has been put in order the Holy Spirit descends with peace like a dove. If this cleansing baptism of John does not precede the Holy Ghost baptism there is conflict in the consciousness—the old error thoughts contending for their place, refuse to go out and a veritable war is the result. In metaphysical healing this is called "chemicalization." When it stirs up the patient until the body is racked with pain a very crucifixion takes place. But this is greatly modified, if not entirely eliminated, by the putting the mind in Divine order through the Nature loving John.

The bearing record that "This is the Son of God" is an important matter in the regeneration. The recognition of man as the Son of God, and the establishment in the mind of the new relation between the Divine Father and the Son, is essential to the process. If we do not affirm our sonship, with all its privileges and powers, we are sure to belittle ourselves and make limitations that prevent the entering into the fulness of the God-head. "Be ye perfect even as your Father in heaven is perfect."

## ANSWERS .TO QUESTIONS

JENNIE H. CROFT

271. I am informed that Mrs. Eddy discourages a large, or indeed, any family, that the responsibility of bringing a new "thought" into the world is too great. Will you please state the attitude which Practical Christianity takes upon this question?—  
MRS. C. B. P.

The followers of Practical Christianity believe that there are most wonderful possibilities in pro-creation when the law of mental and spiritual cause and effect is understood and applied. Under these conditions the quality of the human race would improve from generation to generation until mankind became veritable Gods. This must necessarily be at the expense of quantity, each generation being fewer in number but of finer substance physically, mentally and spiritually. No soul should be invited into this world without careful and prayerful preparation on the part of the parents for its coming, long before the inception of the new life. After this time the power of suggestion must be recognized, and the effect of beautiful pictures, soul-stirring music and ennobling thoughts be brought to bear upon the developing life until it becomes a fitting temple for the beautiful, living soul which will inhabit it. This is under the law of generation. In regeneration "they neither marry nor are given in marriage, but are as the angels in heaven." When we have risen to this plane, we are done with both the cradle and the grave.

272. I would like to have a mental clearing up on the phrase, "Calling on the name of Jesus Christ." Now, Jesus was born of Mary and Christ was born of God, and Paul says, "Christ in you the hope of glory." Now, if the Christ in me is my hope, he would be *my* Christ, and I will call upon my own Christ, not the Christ of Jesus. But tell me if it appears to you that Jesus Christ is really officiating between me and God, and that some sort of terms or obeisance must be made with that idea before God can become present with us. I have the idea that Jesus Christ was personally, and his example and words are yet, the shower of the way to God, and having shown us the way to God through the Christ within, I can go direct to God myself.—E. H. B.

You are right, we should never call upon the "Christ of Jesus," or upon any other entity or force to mediate between us and the Good, nor should we call upon exterior powers for what we have right within ourselves. Calling upon Jesus Christ means simply to



call into activity within our consciousness that great power for which the name stands. Jesus Christ is not a man, it is a force, a divine energy, and Jesus, the man of Nazareth, demonstrated what this power could do. This is the inheritance of everyone, and when we recognize this same power as our own, then we may call upon it, set it in operation within us, and then even as he said, "Greater things than these shall ye do." There is no mediator between God and man other than the indwelling Christ, the only begotten son and the Father said, "Son, all that I have is thine, and "All mine is thine."

273. Jesus did not answer when asked "What is Truth?" Why did he not do so? Please define Truth according to your understanding.—A STUDENT.

Jesus did not answer Pilate's question because the answer could not be made in words. Truth is something to be, not something to define. Truth is a living power so fine as to be grasped only by the perception. We cannot tell you what Truth is, but each individual may feel within himself the impulse to be all that is pure and good and true, and this is the result of the cause which we call Truth. We are told that "If any man will do his will, he shall know of the doctrine," and through doing the will we come to recognize our oneness with the Father and to grow into a realization of the Truth which each knows for himself and not for another, and which is the Good in us.

274. Is it better to suffer adversities of life, or to take all the forces at our command and fight the difficulties until we have mastered them and they trouble us no more?

To take up arms and fight an evil is but to perpetuate it, for we have learned by experience that whatever we fight, fights back. Jesus taught us the better way when he said, "Overcome evil with good." I have found that we do not need to suffer or to fight. If conditions or people are not what we think we should like, we must begin to deal with ourselves and seek to change our mental attitude toward them. It may be that they are right and we are wrong when we come to examine into the matter. In any case we must harbor only thoughts of love toward them, seek to see only the good in them, and this attitude frees us both from the bondage to ideas of evil. If a cloud comes between us and our friend, we must look right through that cloud to the sun of light and love

ever shining for us both, and thus restore harmony. We must know that there is a power which is eternally adjusting things for us, and if today we are disturbed, tomorrow we will rise in the confidence that all is right, and say to the disturbing influence, "You have no part in me. You do not belong to me." We must concern ourselves with ourselves alone, and not seek to control others. No matter what others may do, the Master says, "What is that to thee, follow thou me."

## DEFINITIONS

BY H. M. HELLER.

What is God? Omnipotent Mind.

"In the beginning was the word, and the word was with God: and the Word was God."

"The same was in the beginning with God, all things were made by him; and without him was not anything made that was made."

What is Christ? The Perfect Man sent down from God.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

What is man? The visible expression of the Omnipotent Mind.

"For God created man in his own image, in the image of God created he him."

What is Thinking? The action of the Mind as controlled by Man.

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden."

What is Denial and Affirmation? Assertion of Oneness with Divine Mind.

"For ye are all in Christ Jesus. That they all may be one: as thou Father art in me, and I in Thee, that they may be one in us."

What is the Power of the Word? The visible evidence of the action of the mind as controlled by Man."

"For as he thinketh in his heart, so is he."



It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50c.

**UNITY** is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take **UNITY** and the "Cady Lessons" together, we make a rate of \$1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached night and day by letter telegraph or telephone. Give name of patient and trouble, in telegram, and write details later.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address,

SOCIETY OF SILENT UNITY,  
UNITY BUILDING, 913-915 TRACY AVENUE,  
KANSAS CITY, MISSOURI.

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## CLASS THOUGHT

[Held daily at 9 p. m.]

DECEMBER 20TH TO JANUARY 20TH

*I am one with Almightiness. My Environment is God.*

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## PROSPERITY THOUGHT

[Held daily at 12 m.]

*Glory to God in the highest, peace and prosperity on earth, Good will to men.*

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## "UNITY" AND THE RED LEAF

The life forces are directed by the mind.

The Red Leaf is an aid to mental concentration.

Where the mind centers its attention, there the strongest life-flow will be.

An increase of life to an affected part will heal it.

The difficulty is to get the mind to give its concentrated attention to the right place.

It needs help to do this, and the Red Leaf supplies it.

Where a universal healing force is desired, hold the Leaf in the clasped hands and, with closed eyes, silently repeat a few times the printed statement. Then *rest, relax* and *realize* that the great Universal Life is flowing freely, equalizing and harmonizing mind and body.

For local healing, lay the Leaf on the part affected and silently repeat the statement.

Where patients are not able to hold the statement for themselves, others may do it for them.

Repeated treatments are sometimes necessary to get results.

"Repetition is the mother of Wisdom."

The understanding will be opened by repeating statements of Truth.

To the question often asked, "Has the Red Leaf any hidden virtue?" we would answer, "Did the garment worn by Jesus have an invisible power that healed the woman who touched its hem? Did he impart a hidden virtue to the clay he put on the blind man's eyes? Was an invisible power given by Paul to the aprons and handkerchiefs that healed the sick, as recorded in Acts 19:12? If such things were done by the followers of Jesus at one time, why not at another? He said *"Ye shall do these things, and greater."*

A Red Leaf will be found in every copy of the monthly magazine, UNITY.

These Leaves are from the "tree of life" for the "healing of the nations." That "tree" is Truth, and the "Leaves" are the Words of Truth. The healing comes from the Father, through Jesus Christ, to those "who shall believe on me through their Word." But Truth cannot be confined to books.

Truth is a *Living Thing*; a Spirit; the "Spirit of Truth, who will lead you into all Truth." UNITY reveals the inner meaning of Truth as taught by Jesus Christ, and explains the healing power in practical, plain terms.

The subscription price of UNITY is \$1.00 per year.

One who is Spiritually illumined says, "UNITY emanates from the most powerful healing center in the world, and when people more fully realize this they will be healed *instantly* by simply reading it."

In addition to UNITY we publish a monthly magazine for children, WEE WISDOM, at 50 cents per year. Also, THE SIGNS THAT FOLLOW, a bi-monthly paper, for which no regular subscription price is made, friends of the cause being invited to contribute to its support as they are moved by the Spirit.



## DEVOTED TO PRACTICAL CHRISTIANITY

CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
LOWELL FILLMORE, Business Manager.

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**Terms of Subscriptions.** Per year, \$1.00; six months, 50 cents; three months trial (including *WEE WISDOM*), 15 cents. Canada subscriptions, \$1.12 (Canadian bills, silver or postage stamps not accepted.) Foreign countries, \$1.25 (5 s.) per year.

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(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

All letters pertaining to *healing or treatments* of any kind should be addressed to the *Society of Silent Unity*, those pertaining to *business*, orders for *subscriptions or books* should be addressed to *Unity Tract Society*. *Please do not mix* the letters for treatment with business.

The Home of Truth at San Jose, Cal., is extending its work to adjacent towns with very gratifying results. Mr. William Farwell, the esteem head of the San Jose Center, is an able exponent of the Christ life. Every Friday a healing meeting is held at the Home, and a transcript of the proceedings of the meeting including the lecture by Mr. Farwell, is made, from which copies are printed and sent to the several branch meetings. These meetings are held at the same time each week, thus being in close spiritual touch with the parent thought. These "Home of Truth Healing Meetings" are proving this idea a very practical one,

and people in other states are writing for copies of the transcript that they may hold similar meetings. Write to the Home of Truth, 275 North 3d St., San Jose, Cal., for sample copy of transcript, and it will be sent with full instructions for holding meetings. The free-will offerings of those who attend these meetings are received toward supporting the work of preparing the transcripts.

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The special edition of "Love: the Supreme Gift" is ready for delivery. It will make one of the best Christmas gifts which can be offered at anything like its cost. The text is Prof. Drummond's unexcelled exposition of the 13th chapter of I. Corinthians printed in two colors on imitation hand-made paper with cover in two colors. Price, 35 cents per copy, postpaid. Orders should be sent at once to insure prompt delivery.

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There is no better way to help along the cause than to send in new subscriptions to UNITY.

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#### THE STUDENTS OF MRS. DRAKE ON THE WEST SIDE

A large number of people met at the home of Mr. and Mrs. Wm. Lewis, 2901 North 13th Street, on Friday afternoon and evening, November, 15th. A beautiful and impressive service was followed by music and addresses by members and friends present.

An elaborate dinner followed, presided over by Mrs. Lewis and a corps of lieutenants. The principles of our beautiful and heaven sanctioned religion is growing in favor with many whose eyes are opened to Light of Truth. Mrs. Drake, in whose honor this meeting was specially held, on this her birthday was the recipient of a beautiful present, beside some "coin of the realm."

J. C. CLINE, *Secretary*.

A couple of poems accompanied this report, written by appreciative students as tributes to Mrs. Drake, but which we are obliged to omit because of lack of space.—[ED.]

"SIGNS THAT FOLLOW." The most interesting publication that goes from this office is the paper called SIGNS THAT FOLLOW. It tells all about the healing work of the Society of Silent Unity, giving testimonials and extracts from letters, both to and from patients. In the last number are "Answers to Questions" in which some fine points in spiritual guidance are brought out. Under the head of "Surgical Operations" through the power of the Spirit, are several that would be called miraculous had they occurred in any other age but this. Over one hundred cases of healing of physical and mental ills are attested in this number of the paper. These include "Children Yield Easily," "Peace of Mind and Understanding," "Colds Yield Quickly," "Prosperity and Success," "Healed of Drinking," and "Desperate Cases Healed."

The SIGNS THAT FOLLOW is especially adapted to beginners. It has no regular subscription price, but is supported by free-will offerings. We are always glad to send sample copies to those who are in need of health, prosperity, and spiritual understanding. Please send us a list of names.

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If you receive a copy of UNITY marked "sample" it is meant for you to pass along where it will do good work. It is not a reminder of the expiration of your subscription.

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Three yearly subscriptions to UNITY will be entered upon our books for \$2.00. This will afford our readers a most excellent opportunity for making Christmas presents to three of their friends at a small cost, and the magazine will come as a monthly reminder of the sender's good wishes, bringing with it an atmosphere of helpfulness and blessings.

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Until the first of January a copy of "Directions for Beginners" will be sent with each yearly subscription to UNITY if request is made for same at the time the subscription is sent in.

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A catalogue of Unity Publications will be sent to any address upon application.

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We have on hand quite a supply of copies of UNITY and the SIGNS THAT FOLLOW waiting to be sent out where they will do good. Please send in the names of your friends who need them.

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We make special rates on UNITY and WEE WISDOM to Sunday Schools. If you are thinking of starting a school please write us for prices.



REMEDIES OF THE GREAT PHYSICIAN. (The Word of Truth.) By HANNAH MORE KOHAUS. Price 50 cents.

This priceless little book contains short treatments for nearly all diseases to which the human family is heir. These treatments are founded upon the positive, unalterable Truth that God, the absolute Good, is the one and only Power which, soon or late, will triumph over every seeming opposite; that eternal Life is the ever-present Reality, which may now, and must eventually become the self-conscious possession of every living Being. Thousands of cases of diseases have been cured through the treatments contained in this marvelous book. It ought to be in every House and family. Send for a copy to R. Kohaus, 2903 Hermitage Ave., Ravenswood, Chicago.

"A DAINY AND PRACTICAL GIFT." By PAULINE E. SAYRE. Price, 25 cents.

Send your friends the beautiful booklet by Pauline E. Sayre of Brooklyn, N. Y. It is "Practical Application of Divine Principle in Our Every Day Life," being a series of three talks on the subject. Attractively bound in white and gold and contains 75 pages. "Truth Center"—313 a Quincy St.

We are in receipt of a picture from Walter DeVoe, called "The Soul Victorious," by Ella F. Pell. This dramatic picture portrays the victory of the awakened and perfected spiritual nature over the physical condition called death.

The spirit and soul which abide in the physical body, during physical life are shown separate from the body, exercising a conscious power and radiating the exalted illumination of the perfect state of soul attainment.

Size  $7\frac{3}{8}$  x 12 inches. Price, 50 cents. Send orders direct to Walter DeVoe, 5226 Greenwood Avenue, Chicago, Illinois.

THE UNITY EMBLEM PIN is just the thing for a Christmas



present for either lady or gentlemen and solves the problem of "What shall I give?" Then too, all of the proceeds from the sale of the pins go toward liquidating the debt upon Unity Building, and we know that all of our readers are interested in that. How many pins shall we send you? Rolled gold plate; background of world in pink-tinted enamel, poles in red enamel. Pin, postpaid, \$1.00.

A FREE HEALING CLINIC is held by Walter DeVoe every Saturday at 3 p. m. in room 9, 423 East 47 St., corner Cottage Grove Ave., Chicago, Ill. Group meetings led by students are also held on Thursday at 2:30 and 7 p. m. at the same place.

## BOOK REVIEWS

J. H. C.

### PROSPERITY THROUGH THOUGHT FORCE. BY BRUCE MACLELLAND.

In this excellent delineation of the true way of attaining success the author "writes hot from the soul" what he knows to be true of the most effective steps to be taken in achieving prosperity and success. He tells us that a determined mind is a necessary feature in the accomplishment of any desired end, and "this quality may be developed by thinking of yourself as persistent in the one aim and purpose, and not by allowing others to determine what you shall do. Keep the thought constantly in mind: "I am determined, I shall succeed, until the quality is developed in the subconscious mind." Published by Elizabeth Towne, Holyoke, Mass. Cloth, price, \$1.00.

### MEAT SUBSTITUTES. BY ISABEL GOODHUE.

To the many people who are convinced that the flesh-foods are a menace to health and life, and to those who refrain from all eating of flesh from humanitarian principles, this book will prove a boon. It tells how to prepare attractive and appetizing dishes from fruits, grains and nuts which have food values equal to and far in excess to that of the discarded meat. Menus are also given. Bound neatly in cloth and published by the New York Magazine of Mysteries, New York City. Cloth, price, \$1.00.

### LADDER LESSONS. For Beginners in New Thought. BY OLIVE VERNE RICH. Paper, price, 50 cents.

This book comprises a course of five lessons which are for all those who have not found and who wish to find within themselves that center of spirituality which is implanted within us by the Source of Being. These lessons are plain and practical, forceful and spiritual, and are indeed rungs in the ladder of spiritual progress upon which humanity may climb from all that which is less than good into the harmony of perfect life. The author has the merit of saying much with few words, but these words go right to the heart of the subject, and point the way to perfect dominion and peace. Published by the author, Seattle, Wash.

### THE OPTIMISTIC LIFE. BY ORISON SWETT MARDEN.

In this new book by Dr. Marden, we are shown that "kindness is catching," and that amiability is a powerful force. It treats of matters relative to business life, and preaches the higher success, the kind that uplifts one and gives him the right perspective in relation to his fellow-workers. The book is illustrated with excellent portraits of noted philosophers, statesmen and writers. Published by T. Y. Crowell & Co., New York. Cloth, price \$1.25 net, postage 15c.

### POWER; HOW TO DEVELOP IT. BY CHARLES EDGAR PRATHER

This excellent article appeared in the first number of the magazine *Power*, and we are glad to see it in the form of a booklet for more general distribution. It answers a world-wide

cry for instruction in the method of developing power, that much needed faculty to meet the demands of life. In addition to the original article is an explanation—the part which the power center in the body plays in the manifestation of power in the individual, which is timely, and substantially the position taken by those who recognize the purpose of these centers. Published by the Power Pub. Co., Denver, Colo. Price, 10 cents.

**WHY I CHANGED MY OPINION: BY B. FAY MILLS.**

It is well known that B. Fay Mills was a noted Evangelist in the orthodox church, and many have asked why he changed his views. This little booklet answers this question most conclusively, convincingly, and will point to many another the way out from the present dissatisfaction which Churchism engenders. Reading this little booklet may reveal yourself to yourself. Price, 10 cents.

**THE MISSION OF A CHILDLESS WOMAN. BY ELIZABETH FRY PAGE.**

A little booklet of only eight pages, but each page exceeds in value many a whole book. It opens a field where powerful, creative thought is much needed, and provides opportunity for a blessed work for the race which may be counted as a privilege by many a loving heart. The book should be read by every woman, married or single and it has our heartiest commendation. Published by the Author, Nashville, Tenn. Price, 10 cents.

**THIS MYSTICAL LIFE OF OURS. BY RALPH WALDO TRINE.**

In answer to a general demand, Mr. Trine has collated from all of his writings certain articles on specific subjects and has arranged them in form for each week of the year. To have the best thought of these former books arranged by the author himself is sure to be most helpful. And then comes "a Sort of Creed," from which we quote a couple of statements:

"To do our own thinking, listening quietly to the opinions of others, and to be sufficiently men and women to act always upon our own convictions. To get up immediately when we stumble, face again to the light, and travel on without wasting a moment in regret."

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A LETTER FROM THE PRESIDENT OF THE  
UNITY SOCIETY OF PRACTICAL CHRIST-  
IANITY, OF KANSAS CITY, MO.

Dear Friend :



WE have thought for some time that we would write you about the Unity Building, as no doubt you are interested in it.

The location which we have is a beautiful one; the three-story building contains on the first floor our printing department, stock room, and Secretary's and Librarian's offices. On the second floor our parlor and auditorium. On the third floor the work of the "Society of Silent Unity" is carried on. It would surprise you to see the amount of mail that is sent out daily from Headquarters. It would surprise you still more to know the vast amount of good that is being done by our workers. Perhaps you have been benefited; if not, we know you can be. You can gather some idea of the amount of good that is being done by reading the testimonials that are published in "Unity" as well as in the "Signs That Follow."

In the construction of this building, the work was carried on entirely by faith, and the love offerings that have come from every section of the globe have been a wonderful demonstration of the Word.

Since the building was dedicated, we have put in a nice steam heating plant, and have had the auditorium, parlor, hall and stairway, Secretary's and Librarian's offices nicely decorated, and have many tokens of love in the form of furniture, rugs, pictures, chairs and tables, that make the place very homelike.

Quantities of reading matter from all over the world are at hand continually in the parlor for the use of those who desire to avail themselves of the opportunity to glean words of truth contained therein.

Since the building has been constructed, in addition to paying for heating plant, decoration and other necessary improvements, we have set aside \$1000.00 for a sinking fund, and it has been suggested that we

increase this sinking fund by giving the Unity Building Fund a great big Christmas offering. It is needless to say that Christmas is the time for making presents, because our Unity folks are making presents all the year round; in fact, every day is the time for giving and receiving with us. Under the circumstances it seems that we should celebrate Christmas just as effectively as anybody does. The word has gone forth that we are going to have this Christmas present for the building fund, and as we do not like to have all of the good things, we are going to give you an opportunity to make your love offering to this fund. If every member of the Unity family would send \$1.00 apiece, it would clear up every cent of obligation on the building, and permit us to build an addition, which we propose to dedicate for the purpose of educating teachers and healers in the truth, so we can send them all over the country to establish new centers, thereby spreading the truth so much more effectively.

Now, if you want to send more than \$1.00, the larger offering will be most welcome, but not less gratefully will we receive offerings of smaller sums. It is the responsive love and co-operation of those whose lives have been helpfully touched by our ministrations that we desire quite as much as the money which is necessary for equipment to keep up and extend our work. You know we are taught "it is more blessed to give than to receive." Here is an opportunity for you to send out some blessings, because you know this work is as much yours as ours. It is a matter in which we are all equally interested. The Unity Building is God's home, and God's work is carried on in that building. Our healers and teachers, as you know, do not receive any salary, but do their work relying with faith upon the promises of Jesus.

There is one thing more we want to add, and that is a cordial invitation for you to come and see

Unity, and how the work is carried on. We know it will be a great pleasure for you to be here, and it will be a great pleasure for us to have you here. There is a scarcely a week passes, but what we have visitors from different sections of the country and during the lessons we generally have quite a number of out-of-town friends, and we want you to feel that you are one in Unity, and that those at Headquarters are always glad to see you and extend you the right hand of fellowship.

Yours in the Truth,  
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UNITY TRACT SOCIETY

KANSAS CITY, MO.

# WHAT IS SAID IN THE JUNE NUMBER OF "FELLOWSHIP,"

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"LESSONS IN TRUTH."

---

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Published by The Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo. Cloth, \$1.00; paper, 50 cts.

"For this cause I bow  
my knees."

**F**OR this cause I bow my knees unto the Father, from whom every Fatherhood in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through the Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth and to know the Christ-love which passeth knowledge, that ye may be filled with all the fullness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Jesus, the Christ, unto all generations forever and ever. Amen.

Ephesians 3: 14-21, Rotherham Translation.





# UNITY

"Ye shall know the Truth and the Truth shall  
make you free!"



BUILT UPON THE FOUNDATION OF THE APOSTLES  
AND PROPHETS, JESUS CHRIST HIMSELF BEING  
THE CHIEF CORNER STONE - EPH. 2 20.

Vol. XXVII.

AUGUST, 1907.

No. 2.

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# UNITY

"Ye shall know the Truth and the Truth shall  
make you free!"

The Unity of the  
Spirit in the Bond  
of Peace.



BUILT UPON THE FOUNDATION OF THE APOSTLES  
AND PROPHETS, JESUS CHRIST HIMSELF BEING  
THE CHIEF CORNER STONE - EPH. 2. 20.

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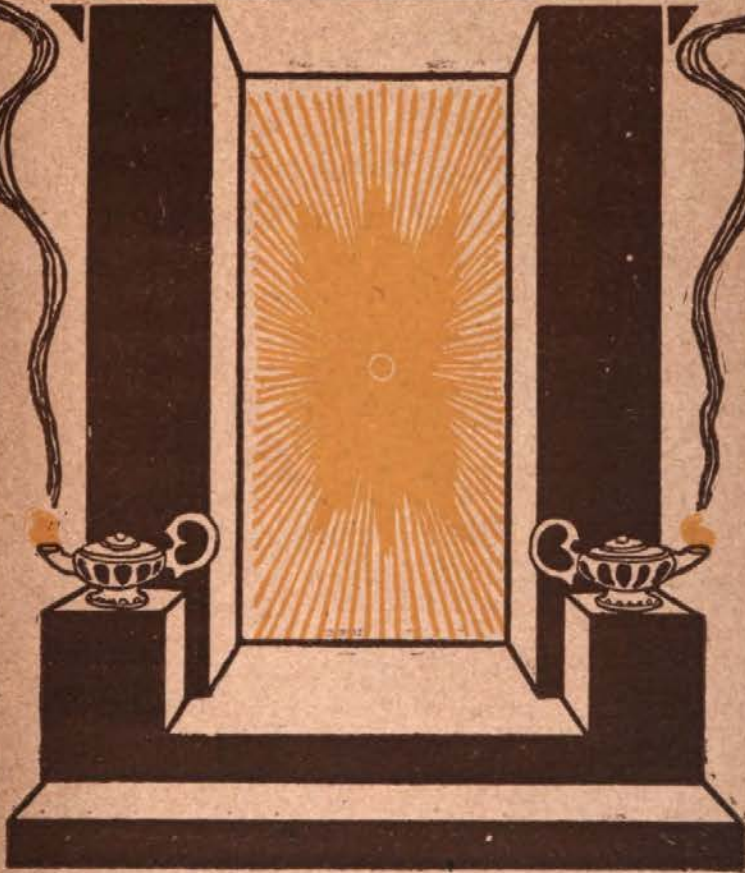
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# UNITY

I AM THE DOOR



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"He that hath seen me (the Christ-mind) hath seen the Father."

Ned looked up with his face all a-shine, and said: "Oh, I know I saw the Father, then, the night I was healed."

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KANSAS CITY, MISSOURI



# HYMN OF PRAISE

MYRTLE FILLMORE

Burst with praise, O gate of song,  
Flow, O voice, from sorrow free ;  
Let thy currents pure and strong,  
Roll in healing melody,  
||Till in one harmonious voice,  
Pain redeemed shall earth rejoice.||

Chorus :

Burst with praise, O gate of song,  
Flow, O voice, from sorrow free ;  
Let thy currents pure and strong,  
Roll in healing melody.

Break thy bonds, O child of night,  
Claim the reedom of thy birth ;  
Joy and wisdom shall unite,  
Health and plenty crown the earth,  
||Love and peace one circling sea,  
Compass man in Unity.||

Chorus :

Burst with praise, O gate of song,  
Flow, O voice, from sorrow free ;  
Let thy currents pure and strong,  
Roll in healing melody.









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